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AN

# ESSAY

TOWARDS A

# NATURAL HISTORY

OF

# SERPENTS:

## IN TWO PARTS.

I. The First exhibits a general View of SERPENTS, in their various Aspects; such as their Kinds, Bulk, Food, Motion, Propagation, Coverture, Colours. In which is inserted a short Account of Vegetable, Mineral, and Animal Poison, particularly that of the SERPENT; and its Cure in various Nations; where also the SERPENT is used as Food and Physick.

II. The Second gives a View of most SERPENTS that are known in the several Parts of the World; described by their various Names, different Countries, and Qualities.

Illustrated with COPPER-PLATES, Engraved by the BEST HANDS.

III. To which is added a Third Part; containing Six DISSERTATIONS upon the following Articles, as collateral to the Subject.

1. Upon the PRIMEVAL SERPENT in PARADISE.
2. The FIERY SERPENTS that infested the Camp of ISRAEL.
3. The BRAZEN SERPENT erected by MOSES.
4. The DIVINE WORSHIP given to SERPENTS by the NATIONS.
5. The ORIGIN and REASON of that MONSTROUS WORSHIP.
6. Upon the ADORATION of different Kinds of BEASTS by the EGYPTIANS, with divers Instances of the same Stupidity in other Nations.

The whole intermix'd with Variety of ENTERTAINING DIGRESSIONS, PHILOSOPHICAL and HISTORICAL.

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By *CHARLES OWEN* D. D.

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M.DCC.XLII.

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TO

# Sir *Hans Sloane* Bar^t.

*SIR,*

THE SERPENT [*Subject* of the following Sheets,] being one part of your celebrated and expensive Collection of Rarities, naturally leads me to beg the Honour of your Name to grace its Entrance into the publick World.

I CAN'T enter into the vanity of thinking, that the Book can be any improvement to one who has been so long and laborious an Enquirer after Truth, and penetrated so far

into the Empire of Nature: but as in Divinity, a willing Mind; ſo in Learning, the beſt Endeavour will be accepted. And tho' the Book cannot recommend it ſelf to you, your Name may recommend it to others.

HAPPY are the Times, when Knowledge is the ſtudy of thoſe who have ſuperior Abilities for it: Happy therefore is the preſent Age, that has you, among many other Learned, ſo eminent an Encourager of it.

THO' elevated Minds direct all their concern to what they *ſhould be*, and not to any Applauſe for what they *really are*; yet, if to delineate their Excellency be offenſive to Modeſty, the Sincerity with which it is done, will, it is hoped, ſecure their Pardon.

NOW, what is it that makes the great Character, but Knowledge in all its diverſity, a Sollicitouſneſs for the Spread of Arts and Sciences, excelling in one's particular Station of Life, and being divinely forward to all the high Offices of Humanity? This is the

Picture

Picture of real Worth, and what can forbid to ſay, that Sir HANS SLOANE is the Life?

THAT you may long continue the Reſtorer of Health, the Ornament of the Day, and in triumph over all the deadly Power of the *Old Serpent*, at laſt poſſeſs eternal Health, are the moſt ſincere Wiſhes of him, who with a juſt Senſe of Obligation, and the greateſt Regards, is,

*SIR,*

*Your moſt humble,*

*and devoted Servant,*

WARRINGTON,
*March* 1, 1741-2.

Cha. Owen.

TO THE

# READER.

THE *Divine Wiſdom ſo variouſly diſplayed in the Works of Nature, even the loweſt Order of them, entertains the human Eye with Proſpects exquiſitely beautiful and pleaſurable: As our Knowledge is defective, we are at a loſs how to account perfectly for the particular Ends of their Formation, and Manner of their Subſerviency to the Whole of the Eternal Deſign.*

*HOWEVER, by Obſervation and Improvements in Natural Philoſophy, we are aſſured thus far; that as the Almighty Creator made nothing in vain, ſo all his Works are good, and admirably fitted to anſwer the Purpoſes of his Will, and that his Wiſdom, like his tender Mercies, ſhines through all the Syſtems of his Creatures.*

*THAT there is not a wiſe Purpoſe in every thing that is made, becauſe we do not underſtand it, is as abſurd as for a Man to ſay, there is no ſuch thing as Light, becauſe he is blind, and has no Eyes to ſee it.*

*FOR the Illuſtration of this, we may take a ſhort View of Creatures, in vulgar account too diminutive and deſpicable a Species, to deſerve a cloſe Attention: And among theſe, if we conſider the Noxious, we ſhall find, if not an Argument why they ſhould be made, yet we ſhall be able to diſcern no Reaſon why they ſhould not, becauſe their Noxiouſneſs is not ſo unavoidable, but that we may, and almoſt every one does avoid it.*

GENERAL

*GENERAL HISTORIES of theſe Kinds we have been furniſhed with in the Writings of the Learned: Here I apply myſelf to the Diſcuſſion of one* particular Species, *viz.* the Serpent: *in which I don't pretend to new Diſcoveries, but only to collect, and bring into one View, what has been ſaid by different Perſons, which is not to be found by any without* many Books, *and* much Time; *and which, without the preſent* Engliſh *Dreſs, would not be underſtood by others at all.*

*IN accounting for ſome things relative to the Subject, I have always choſen the Words of the Learned in the Phyſical Profeſſion.*

*THE Subject being like* Duſt, *the* Food of the Serpent, very dry, *I have endeavoured to give it ſome Agreeableneſs, by a Variety of Paſſages from Hiſtory, and Reflections of many kinds; which, though they may not always naturally ariſe from the Subject, yet being intended for the Reader's Entertainment and Inſtruction (as he goes along in the principal Deſign of the Book) I hope they will find a favourable Judgment.*

*GIVE me leave, upon this occaſion, to adopt Sir* William Temple's *Words,* viz. "It is not perhaps amiſs, *ſays he,* to relieve "or enliven a buſy Scene ſometimes with ſuch *Digreſſions,* whe-"ther to the Purpoſe or no."*

*I SHALL only add, that in cultivating this Subject, I have attempted to give a ſhort Diſplay of the Divine Perfections, which, as they appear eminent in the Syſtem of the Creation in general, ſo in the Serpent they may be ſeen in particular; and if it produces in the Reader a more exquiſite Perception of God in all his Works, I have my End; who am*

Your Humble Servant.

* *Temple's* Memoirs from 1672 to 1679. *Second Edit. p.* 57, 58, 59.

## Directions for the Binder, where to put the Plates.

| | | |
|---|---|---|
| Plate I. | after | p. 54. |
| Plate II. | - - | p. 70. |
| Plate III. | - - | p. 78. |
| Plate IV. | - - - | p. 86. |
| Plate V. | - - - | p. 94. |
| Plate VI. | - - - | p. 142. |
| Plate VII. | - - | p. 152. |

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Pag. ERRATA.

25 READ *Bocca*, inſtead of *Baca*.
25 Four Lines from bottom, after *honor*, r. *other*.
34 Line 2. r. *tho' the Venom may*.
53 After *Dauphiny*, r. *and inſtead of or*.
58 Quotation, r. *Natural Hiſtory of Lancaſhire*.
74 L. 14. inſtead of *Amphisbænick Animals*, r. *Whether there be two-headed Serpents or not*.
76 L. 14. from bottom. for *Tython*, r. *Python*.
95 L. 5. r. *made*, for *move*.
109 L. 3. for *could*, r. *would*.
112 L. 1. r. *Quinquennian*.
114 L 17. for *emits*, r. *emit*.
115 L. 2. for *if they*, r. *the wounded*.
122 Head LXXXIV. r. *Americina*.
132 Head CXI. r. *Agnaſen*.
134 —— CXIV. r. *Attaligatus*.

Pag. ERRATA.

141 Head CXXVI. for *Navigation*, r. *Natation*.
147 —— CXXXIV. r. *Reptiles and Inſects*.
148 Head IId. for *it*, r. *them*.
162 Inſtead of *Dæmon*, r. *Damon*. L. 4. from bottom, in Quotation, r. ποτημα.
171 L. 9. r. *their other Faculties were*.
195 r. *Verdegreaſe*.
196 r. *Nehuſhtans*.
211 r. *Gades*.
231 Dele 3.
237 L. 14. a Comma ſhould be after *adore*.

*N. B.* In the Story of the Elephant, pag. 86. it is a miſtake, to place the Action at *Newcaſtle*; the Scene of it being in the *Eaſt-Indies*, according to a Book called *Hamilton's Travels*.

A

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Amos Harrison his Book -

January 2 1748

A

# NATURAL HISTORY

OF

# SERPENTS.

## PART I.

### SECTION I.

I BEGIN with the Diviſion of Serpents, which I diſtribute into *Terreſtrial*, that live upon Land only; *Aquatick*, that live in Water; and *Amphibious*, that inhabit both Elements. Under theſe I comprehend all the Relatives to the venomous Tribe. But how can Land-Serpents live in Water? I anſwer, their Bodies are equally formed for both Places.

AMONG Animals, ſome breathe by *Lungs*, and others by *Gills*, as all ſanguineous Fiſh, (excepting the *Whale*.) By *Gills*, I mean thoſe membranous cartilaginous Parts on both ſides the Head, whereby they hear and reſpire: What we call *Gills* in Fiſh, are properly their *Lungs*. Reſpiration (which is an involuntary Motion of the Breaſt, whereby Air is alternately taken in and thrown out) is as neceſſary to Fiſh as to Land-Animals: In Water, is a great Quantity of Air incloſed, and it is that Air they reſpire, and by their *Gills* they ſeparate the Air from the Water, and preſent it to the *Blood*, after the ſame manner as 'tis preſented to the Lungs of Land-Animals.

THE *Gills* of Fiſh have an alternate Motion of Dilatation and Compreſſion; when they *dilate* their *Gills*, the Water is taken in; when they *contract* them, 'tis expelled again. Thus the Water is carried in by the Mouth, and carried off again (ſtript of its Air) by the *Gills*, which perform the Office of Lungs. Their ſucking Water is Breathing, and their Food as little of Water, perhaps, as other Creatures uſe.

*SERPENTS* will ſwim in all Liquids; this appears in the Experiment made by a *learned Italian*, who put a Serpent into a large Glaſs-Veſſel of Wine, where it lived ſwimming about ſix Hours: and when it was by force immerſed and kept under that Liquid, it lived only about an Hour and a half. He put another in common Water, where it lived three Days; but when it was kept under Water, it lived only about twelve Hours *.

SOME Serpents are reptitious, creep on the Belly, and ſome have Feet; the Form of their Legs is peculiar and different in divers Species, whence the ſlow Motion of ſome, and wonderful Agility and Swiftneſs in others: Their Feet are ſome cloven (as it were) into Hoofs, others divided into Claws, with Variety of different Nails to anſwer the ſeveral Purpoſes of Life; among them are *Flying Serpents*: for which purpoſe, they are furniſhed with Wings to buoy themſelves up in the fluid Air, whereby they keep their Bodies on a due Balance in their Motion.

SERPENTS are provided with Tails of different Length and Size; theſe alſo are neceſſary to adjuſt their Motion, and guard them againſt Stimulation of Flies. In winged Serpents, the Tail ſerves as a Rudder to govern them in flying through the Air; and, in the marine Serpents, they ſerve as Oars. But another ſays, the flying of a Bird, in effect, is quite a different Motion from the ſailing of a Ship: Birds don't vibrate their Wings towards the Tail, as Oars are ſtruck towards the Stern, but waft them downward; nor does the Tail of the Bird cut the Air at right Angles as the Rudder does the Water, but it is diſpoſed horizontally, and preſerves the ſame Situation what way ſoever the Bird turns †.

THEY are painted with variety of Colours, as red, black, white, brown, green; the Compoſition of theſe, in ſome of their Garnitures, forms Beauties exquiſitely fine. Some of them have very little Eyes, others large ones: Some wound with their Teeth, others

* *Fr. Redi Exper. circa res nat.* p. 170. † *Borelli.*

others with the Tail that terminates in a Sting, which is an Apparatus in the Body of certain Inſects like a little Lance, ſerving them as a Weapon of Offence. Mention is made by Hiſtorians of harmleſs Serpents, and of Perſons who have tamed Serpents, and whoſe Hair has been kiſſed by a tame Dragon, and which, with its Tongue, gently lick'd its Maſter's Face *.

THE Serpent ſeems to be one of the diſtinguiſhed Favourites of the Air, ſeeing it ſubſiſts by aerial Food all Winter; that is, in thoſe Regions where it dare not turn Ranger. Sleep is the Nurſe of Nature, a Nurſe that greatly indulges the animal Spirits, and, by arreſting voluntary Motion, prevents their daily Conſumption, and, at the ſame time, allows the perpetual Motion of the Arteries, Veins, Heart. We know but little of the real peculiar Nature of what we call Air, only that it is the moſt heterogeneous Body in the World, a kind of ſecondary Chaos, being a Compound of minute Particles of various Kinds, Earth, Water, Minerals, Vegetables, Animals, *&c.* collected either by ſolar or artificial Heat.

THESE Particles together conſtitute an Appendage to our Earth, called Atmoſphere; or that thin, elaſtic, fluid Maſs, wherein we live, move, and have our being; which Air we continually receive, and expel by Reſpiration, and no Animal can live, or Vegetable grow without it.

THUS Serpents incloſed in the Receiver, are immediately (I may ſay) ſtarved when deprived of Air, which is their only Winter-Food.——*N. B.* Whatever is put in a Receiver ſo exhauſted, is ſaid to be put *in Vacuo:* Animals that have two Ventricles, and no *Foramen Ovale*, as Birds, Dogs, Cats, Mice, die in it in leſs than half a Minute; a Mole died in one Minute; a Bat lived ſeven or eight; Inſects, as Waſps, Bees, Graſhoppers, ſeem dead in two Minutes †.

NOR will any Vegetation proceed *in Vacuo*, or without Air: Seeds planted will not grow. OBJECTION. *Beans grow in Vacuo.* I anſwer, they grow a little tumid, but that kind of Vegetation is only owing to the Dilatation of the Air within them; they ſwell a little by the Expanſion of the Air, but they never bud.



* *Raii Synopſis. Ælian. Hiſt.* † *Derham.*

AMONG the Ancients were very ſtrange Notions about the *Original* of Serpents, and other Animals: *Bees*, ſays a certain Orator, Hiſtorian, and Philoſopher, were bred from the Carcaſs of Oxen; *Waſps* from the Corruptions of Horſes; *Beetles* from Aſſes; and *Serpents* from human Marrow: Hence they conſecrated a Dragon to Kings and Princes, as a Creature peculiar to Man *.

I DON'T know how to form an Apology for the old Philoſophers, whoſe Account of ſpontaneous Generation is perfectly romantick: What can be more ſo, than to ſay Frogs are engendered of Slime, or in the Clouds, and dropt down in the Showers of Rain? So the *Egyptians* ſaid, that Mice were produced from the Mud of *Nilus*, and Inſects from putrified Matter animated by the Sun. The Principle of this equivocal Generation, was the old Doctrine of *Egypt*, and now juſtly exploded, as contrary to Reaſon and common Senſe, as well as to the Deſign of the Creator in making Animals Male and Female; the End of which Difference in Sexes, all Animals exactly anſwer, as if they were endued with human Reaſon. No Woman more tender of her Babe, or careful in providing for it, than Animals are of their Young Ones.

## SECTION II.

THE Knowledge of mere Animals (who have no School for Arts and Sciences) is moſt ſurpriſing; theſe without viſible Inſtructors, know how to perpetuate their Species to the End of the World; and how to order their Eggs, as thoſe, who are apprized, their Succeſſors were contained in them, and that it was in their power to produce them, and to perpetuate, or keep up the Name of their Family.

THE Serpentine Animals are thus taught by Nature; theſe differ in the Mode of Propagation; ſome of them are *viviparous*, an Epithet applied to ſuch Animals, who lay their Eggs within their Bellies, who bring forth their Young Ones alive and perfect, as Vipers, Sheep, Hares; others are *oviparous*, and bring forth their Young from Eggs, as Serpents, Snakes, Lizards, Frogs, Salmon, Tortoiſe, Herrings, *&c* †.

IN

* *Plutarch*'s Lives of *Cleomenes* and *Agis*. † *Omnia ab ovo animalia*.

In this Contrivance of Male and Female, and different Method of Multiplication for perpetuating the Species, we may ſee an admirable Inſtance of divine Wiſdom: But for this Difference in Sexes, there would be no Increaſe of Serpents nor other Animals. The oviparous and viviparous Manner of Propagation is as wonderful; for,

Were they all *viviparous*, that is, brought forth living Births, there would be but a ſmall Number, and not ſufficient to ſupport the whole animal Body: Corn, Graſs, Fruits, *&c.* are no Production of the Sea, therefore can be no Food for Fiſh: The Almighty Creator ſo ordained it, that they ſhould feed one upon another; and this made it neceſſary that they ſhould be *oviparous*, that they might increaſe in great Plenty, which they could not do, if they were of the *viviparous* Kind; that is, brought forth their living Offſpring, as Vipers, Sheep, Hares, Cows do.

But Fiſh being *oviparous*, propagating their Kind by Eggs, which, for Number, are infinite, their Progeny is innumerable, and ſufficient to ſupport all the Branches of the Marine Family; even the leſſer Kind of Fiſh ſend forth an incredible Number of Spawn.

On the other hand, if four-footed Beaſts were propagated by Eggs, they would ſoon cover the Face of the Earth, without a daily Deſtruction of them, which would take up no little time, tho' an *Army of Nimrods* were employed. Birds increaſe by Eggs, and bring forth great Numbers; and perhaps, for this reaſon, that Birds of Prey and Serpents, Kitchens, *&c.* might not want proper Supplies. Now, if a Female Bird was great with ſix or twelve Young Ones at once, the Burden would be intolerable, her Wings would fail, and ſhe would become an eaſy Prey to her Enemies.

But you will ſay, what if they brought forth only one or two at a time, till they amounted to the uſual Number of their Eggs? I anſwer, that then they would be troubled all the Year long with feeding their Young, or bearing them in their Womb.

This Production of Creatures by Eggs, is a wonderful Phænomenon in the animal World; the Eggs are ſhelly and hard, to preſerve the included Embryo from Accidents, and to contain ſuitable Nutriment for it. 'Tis obſervable that Chickens, while in their dark embryotick State, are nouriſhed by the *White* alone, till

grown

grown big, and then feed on the *Yolk*, as the ſtronger Diet; and, when that is conſumed, the Shell opens, and lets out the Priſoners.

THOUGH all Fowl are hatched from Eggs, yet it is not always by the Parent's Incubation, or Brooding, but by ſome other Warmth: The *Tortoiſe* is ſaid to lay no leſs than fifteen hundred Eggs, which ſhe covers in the Sand, and leaves the Sun to hatch them. The Eggs of the *Oſtrich* * are hatched after the ſame manner; ſo the Serpent lays, and leaves her Eggs in the Dunghill.

THE *Eggs* of Serpents, and certain other Animals, are Parts formed in the Ovaries of the Female, covered with a Shell, which includes an Embryo of the ſame Species. In the days of old, the Egg was the Symbol of the World; the World, by Tradition, being made of an *Egg*: Hence Eggs became of ſingular Importance in the Sacrifices of *Cybele* the Mother of the Gods. Some of the Pagan Deities were ſaid to be produced from Eggs.

IN ſome Parts of *Aſia*, and at *Grand Cairo* in *Egypt*, they hatch their Chickens in Ovens; each Oven contains ſeveral thouſand Eggs which the Country brings in, and have their Eggs returned in Chickens.

BY this Method, they generally want ſome integral Part, as an Eye, a Claw, *&c.* which may be owing to a Want of equal Impreſſion of Heat, tho' the artificial Warmth be continued. There are thouſands, yea Millions at a Batch, thus produced in *Egyptian Ovens*; —and may as well be in *Europe*, if our Bakers had the knack on't. An Experiment has been made by a *Duke of Tuſcany*, who having built ſuch Ovens, did produce living Chickens in the ſame manner.

UNDER this *Section*, I ſhall conſider the wonderful Sagacity of Serpents, in chuſing their Paths for Deambulation, and finding out proper Receptacles for their Repoſe and Security in Winter; and that in Climates that are Oppoſites in their Nature.

IN Summer, generally ſpeaking, they are found in ſolitary and unfrequented dry Situations; others delight in mooriſh fenny Grounds; and in hot Countries, near to Groves, Rivulets—Theſe, like other Animals, ſtrictly adhere to the Conſtitutions of their Family, without Deviation.

THEY



* *Job* xxxix. 14, 15. *Willoughby's Ornithol. lib.* ii. *cap.* 8.

THEY take up their Winter-Quarters in Caverns, hollow Places, Burrows, Rocks, old Hedges, and under the Roots of Vegetables, eſpecially the Birch, others ſay Beech-Trees, which were conſecrated by the Pagans to the ſupreme Numen.

IN theſe loneſome Habitations they repoſe themſelves during the Winter, in a kind of ſleepy State, as half dead, with *open Eyes* *. In this Solitude they lie dormant, indulg'd with a little humid Air, till the Sun, by its Entrance into the northern Conſtellations, reſtores them to the active Life; without ſome Air they could not live. Mr. *Boyle* made the experiment, by putting Vipers into the exhauſted Receiver, which ſoon died upon pumping out the Air.

IT argues no little Penetration, that they know when and how to ſhelter themſelves in Places of Safety in all Seaſons; and what is yet more aſtoniſhing, is, that they live there ſo many Months without Food and without Action; and when releaſed from their hybernal Confinement, how ſoon do they find out their appointed Food? Taken in this light, they are not ſingular; for 'tis believed, there are other Animals that paſs the Winter-Seaſon in a ſtate of Indolence and Inactivity, as Cuckows and Swallows, making way by their Retreat for Woodcocks and Fieldfeirs, which viſit us in Winter, and then return northwards: They are ſaid to breed in colder Countries, as *Norway*, *Ruſſia*, *Sweden*, and the *Iſlands* of *Orcades*, the moſt northern Parts of *Scotland*; which Iſlands were formerly in poſſeſſion of the *Norwegians*, and given and annex'd to *Scotland* by *Chriſtiern* I. King of *Denmark* and *Norway*, on the Marriage of his Daughter *Margaret*, with *James* III. King of *Scotland*, about the Year 1474.

IT is probable, that when theſe northern Countries are buried in Snow, and their Rivers are frozen up, theſe Birds take their Flight hither, and ſuch like Places, where they have acceſs to Water, *&c.* But as to Cuckows and Swallows, as intimated above, 'tis generally allow'd that they ſleep in Winter, having, as 'tis ſaid, been found in hollow Trees and Caverns. Nor is this at all unlikely; tho' on the other hand, I can ſee no Abſurdity in ſuppoſing that theſe ſhould go upon a Summer, as the other do upon a Winter Pilgrimage; that theſe purſue a leſſer Heat, as well as the others fly from a greater Cold. Yea, *Vegetables* are ſaid to *ſleep in Winter*, and

* *Apertis Oculis.* Conrad. Geſner. pag. 3. *de Serp.*

and to be awake and lively in Summer: During the Months of their Reſt, a quantity of Oil is laid up in them for their Defence againſt the Cold, and in proportion to the Degrees of it, which they are to ſuſtain; whence it is, that the Trees of the northern Climates ſo much abound with Oil.

On the other hand, there are *Reptiles* and *Inſects* that have Senſe enough to lay up Winter-Store in Summer, as the *Bee*, *Waſp*, *Field-Mouſe*, &c. a Property foreign to the ancient Houſe of Serpents.

In Summer, the *Bees* labour hard for Winter Proviſion: As ſoon as the Air grows mild and warm, they are out betimes, and gather their Harveſt from the Simples of the Fields, which they ſuck into their Bodies, and upon their Return to the Hive they diſgorge it, as Pigeons do their Food wherewith they feed their Young. When the Bees have fill'd their Storehouſe with the Delicacies of Nature, they lock the Doors, which they ſeal up with delicate white Wax, to prevent the Emanation of the Honey, which is a vegetable Juice: The Combs in which their Treaſure is lodg'd, are geometrically nice, and exceed the moſt exquiſite Art of Man.

The Ants alſo in this reſpect, are remarkable for Penetration and Foreſight. In *America* are Ants which raiſe Hillocks four or five Foot high, and have ſuch a way of cementing the Earth about them, that 'tis as firm as Lime and Stone, which protects them againſt the *Ant-Bears*, or Piſmire-eaters; *i. e.* a kind of Creatures as big as Dogs, that feed on theſe Inſects.

One obſerves, that the *Spaniards* left *Jamaica*, and went to *Cuba*, for this Reaſon among others, becauſe their Childrens Eyes were eaten by theſe Ants, when left by themſelves in the Cradle *.

Ceylon in the *Eaſt-Indies* produces ſeveral ſorts of remarkable Ants, particularly a large red kind, which make their Neſts on the Boughs of great Trees, with Leaves wrapt together in Cluſters, in which they lay their Eggs: And another ſort call'd *Vacos*, whoſe Hinder-part is white, and the Head red; theſe ſwarm over the Land and devour every thing, but Stone and Iron: They creep on Houſe-walls, and always build an Arch over themſelves; on theſe their Poultry live chiefly; ſome of them bite deſperately.

To

* Sir *Hans Sloan's Introduction to his Voyage*, p. 68.

To theſe I might add the *Waſps*, that have their Winter-Treaſures in ſubterranean Cells, and the Field-mice that know the proper Seaſon to gather Acorns, which they carefully hide in hollow Places, (as Mole-runs) in the Earth. Thus we ſee no Creatures ſo mean in our View, but a Ray of divine Wiſdom ſhines in their Foreſight and Contrivance: When we conſider how wonderfully theſe inferior Creatures are conducted in their Operations, how punctually they obey the Laws of their Creator, how ſolicitouſly every one propagates his Kind, and makes proper Proviſions for his Family; it looks as if it were done by ſome Principle that's more perfect than the common Reaſon of Man. Nevertheleſs 'tis paſt doubt, that Brutes of the higheſt Order, and moſt refin'd, are but Brutes, *i. e.* irrational, and it's well for us they are ſo.

THIS is call'd *Inſtinct*, a natural Diſpoſition, or Sagacity wherewith Animals are endued; by virtue whereof they are enabled to provide for themſelves, know what is good for them, and are determin'd to propagate and preſerve their Species. *Inſtinct* bears ſome Analogy to Reaſon or Underſtanding, and ſupplies the Defect of it in Brutes. The Narrative of *Eve*'s Temptation begins with affirming, *The Serpent was more ſubtle than any Beaſt of the Field.* And *Chriſt* recommends the Wiſdom of the Serpent, but not without the Innocence of the Dove.

THE Proofs of its Subtilty are not ſo obvious; ſome produce ſuch as theſe, telling us, that the Serpent *Ceraſtes* hides itſelf in the Sand, with a view to bite the Horſe's Foot that he might throw the Rider. *Jacob* ſeems to allude to this, in the Bleſſing he gave to *Dan*, of whom 'tis ſaid, *Dan ſhall be a Serpent by the Way, an Adder in the Path, that bites the Horſe's Heels, ſo that his Rider ſhall fall backward.* Gen. xlix. 17. But more in Part third.

## SECTION III.

SERPENTS are ſuppoſed to have many Enemies, beſides Man, as the *Eagle*, *Hawk*, *Stork*, *Ibis*, *Ichneumon*, *Magaure*, &c. I ſhall only touch upon ſome of theſe: *Ibis* is a Bird of *Egypt*, and a faithful Ally in the War againſt Serpents; vaſt Numbers of winged Serpents are annually bred in *Arabia*, from whence, at certain Seaſons, Swarms of them take their flight acroſs the *Red-Sea* into *Egypt:* Upon the firſt notice of their Arrival, the *Ibidian* Birds aſſemble in Troops, and immediately fly upon the Invaders, and ſoon deſtroy them. In the ſame manner they execute Vengeance upon the Serpents of *Ethiopia*, when they moleſt the Land *.

THE *Storks* deſtroy all Serpents that fall in their way, and are ſo greatly regarded in *Theſſaly* for this kind office, that it is counted a capital Crime to kill a *Stork*, and the Criminal is puniſhed as in the caſe of Man-ſlaughter.

† THE Stork's Bill is very long and ſharp, with which it makes a rattling kind of Noiſe: It is ſaid, the Chirurgeons have learn'd the Clyſterick Art from theſe Birds.

The *Storks* alſo are eſteemed the Clergy's Friends, for the Author of the *Book of Nature* ſays, they will not inhabit any City in *Germany*, where no Tythes are paid to the Prieſt. An Orthodox Brood of Birds!

WHEN *Moſes* conducted the *Egyptian* Army againſt the *Ethiopians*, he was to paſs through a Country full of Serpents, and to ſecure his Forces from them in their March, he carried with him ſeveral of theſe *Ibidian* Birds, before whoſe Fury they fell or fled ‡.

*ICHNEUMON* is a little Animal of bold Spirit, and a great Deſtroyer of Serpents, and therefore the *Egyptians* keep it in their Houſes, as we do Cats; and the young ones are commonly ſold for that end at *Alexandria*. In form it reſembles an over-grown Rat, and is called the *Indian-Rat*, and *Pharaoh's Rat*; and by its mighty Atchievements, it muſt be of ſome con-

3 ſiderable

* *Conradus Geſn.* p. 55. *Ray. Gyllius.* † *Pliny's Nat. Hiſt.* Tom. i. B. 10.
‡ *Joſephus*, B. ii. Cap. v. p. 65.

ſiderable Bulk; for in its Encounters with great Dogs, Crocodiles, Serpents, &c. it generally comes off victorious: Upon their Approach it bunches up, and briſtles up its Hair, in token of Defiance: It couches on the Ground, and leaps like a Bull-dog at its Prey.

By ſome it is call'd the *Egyptian Otter*; 'tis of a dun Colour, has round Ears, black Legs, and long Tail: It cannot endure the Wind, and runs for Shelter, when it riſes, ſometimes thruſting its Head between its hinder Legs, in a round Form like a Hedge-hog.

Those who have examined into Kites Neſts, have found Vipers in them, which are ſuppoſed to be Food for their young ones. In *China* is a little Creature like a Weezel, called *Magaure*, that is a mortal Enemy to Serpents, which it kills by ſtriking its Teeth into their Heads. The *Chameleon* trembles at the Sight of this little Furioſo *; whoſe Ears are ſhort and round, its Noſe like that of a Ferret, its Tongue and Teeth like a Cat, which is a Creature it deſtroys in a Minute, though not the eaſieſt to be killed. The *Argoli Serpents* in *India* deſtroy Aſps; therefore by *Alexander* the Great's Command, they were tranſported to *Alexandria* †.

Whether the Serpent hates Man more than other Cretures, is with me a queſtion; be that as it will, it is wonderful to think, that notwithſtanding Man's and other Creatures invincible Hatred of Serpents, yet hitherto they have been able to ſupport themſelves in a State of War againſt all the World.

Even among Vegetables are found Enemies to Serpents; as the *Dittany* of *Virginia*, or the *wild Penny-royal*; the Leaves of which, ſays my Author, being bruiſed, we tied in the Cleft of a long Stick, and held them to the Noſe of the *Rattle-Snake*, who by turning and wriggling, laboured hard to avoid it, and in half an hour's time was kill'd by it: This was done *July* 1657, at which Seaſon thoſe Creatures are computed to be in the greateſt Vigour of their Poiſon; it is alſo remarkable, that in thoſe Places where the *wild Penny-royal* grows, no Rattle-Snakes are obſerved to come ‖.

* *L. Le Comte's Memoirs*, p. 504. † *Johnſtonus*, p. 16. ‖ *Philoſ. Tranſact.* abridg'd by *Lowthorp*, p. 811.

## SECTION IV.

THAT *Duſt* was not the original Food of the Serpent, ſeems evident from the Sentence paſſed upon the Paradiſaick Serpent, but the neceſſary Conſequence of the Change made in the manner of its Motion, *i. e.* the prone Poſture of its Body, by which it's doomed to live upon Food intermix'd with Earth, dried to a Powder; *Duſt ſhalt thou eat*, is one part of the Curſe. It's true, Serpents eat Fleſh, Birds, Frogs, Fiſh, Fruits, Graſs, but as they continually creep on the Earth, 'tis impoſſible but their Food muſt be often defiled with Dirt; ſome of them may eat Earth out of Neceſſity, or at leaſt Earth-Worms, which they cannot ſwallow without ſome Dirt with them. No Animal but has its proper Food; even the moſt minute Inſects; thoſe that ſeemingly feed upon Duſt, in reality feed only upon ſome nutritive Particles therein. Inſects have been ſeen through a Microſcope to eat ſome Particles of Duſt, and reject many others, having accurate Organs of Sight, Smelling, and Feeling, as well accommodated to Duſt, as the Organs of Ducks and Hogs are to find their Food in Dirt.

AND here it may be obſerved, that what the Serpent does through a Neceſſity from the Divine Sentence, the earthly Man does from his own Will; the Serpent only by the Will of another, Man eats it from his own Inclination to it; the Serpent would have better Food if it could, Man might have better and will not: This ſhews that Man has a mind to be Companion with the Serpent, and to carry on the Acquaintance, that was begun in Paradiſe; the Serpent licks the Duſt materially, the earthly Perſon licks it morally; the one has its Tongue upon it, the other has his Heart. The earthly Man is only a Man in ſhape, but a Serpent in Practice: What is the Puniſhment of the Serpent, is made the Happineſs of the earthly Mind.

SOME Serpents are *carnivorous*, and feed on Fleſh; others are *verminivorous*, and feed on Reptiles: Their Suſtenance is various, ſuited to their ſeveral Conſtitutions, and Nature of the Climates, where they inhabit. Vipers and Adders feed on Herbs, Weeds, Dews, as well as upon Lizards, Mice, Frogs.——When they

they take Food into their Mouths, they raiſe up their Bodies a little, that they may ſwallow their Prey with leſs difficulty.

THEY ſwallow thoſe little Animals whole without chewing. In a Viper diſſected by a certain Gentleman, he found three large Mice, intire, without any Change of their Form by hard Compreſſure. *Scorpions* live chiefly upon Locuſts, and other winged Inſects. In *Arabia*, 'tis ſaid, they feed upon *Balſam-Juices*, and ſeem to delight much in the Shadow of that Tree *.

IT is remarkable, that Nature has provided young Vipers with poiſonous Teeth grown to Perfection, commenſurate to their Bulk, that ſo they may immediately feed themſelves, by being able, in ſome meaſure, to kill their Prey as ſoon as they are born. Some of theſe Animals have temporary Parts, as the *Lacerta Aquatica*, a little Water-Serpent, which, when young, has four ramified Fins, to poiſe and keep its Body upright, (which gives it the Reſemblance of a young Fiſh) and theſe fall off when the Legs are grown: So Frogs and Toads, in their *Tadpole State*, have Tails, which fall off when their Legs are grown out †. Theſe paſs through various Tranſmigrations, before they arrive at their perfect State.

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## SECTION V.

AS Serpents differ in Kind, ſo in Size; the Length to which ſome of them grow is moſt ſurprizing. A certain Number is ſent out with little Bodies; others are of monſtrous Bulk, and capable of making the ſtrongeſt Efforts againſt all the Attempts made to deſtroy them; yea, are ſtrong enough to contend with *Elephants*, the greateſt of Animals, and conquer them. *e. gr.*

*ATTILIUS REGULUS*, the *Roman* General in *Africa*, is ſaid to encounter a Serpent in that Country, of vaſt Strength and Stature, near the River *Bagrada*, 120 Feet long, which he and his Army could not ſubdue, without diſcharging all their Engines of War againſt it; and, when conquered and flea'd, its Skin was con-

* *Conrad. Geſner.* 85. † *Derham's Phyſ. Theol.* B. IV.

conveyed to *Rome* in Triumph *. This is the more credible, ſays *Pliny*, becauſe, in *Italy*, we ſee other Serpents, called *Boæ*, ſo large that in the Reign of *Claudius*, there was one of them killed in the *Vatican*, within whoſe Belly was found an Infant whole †.

Among the *Andes* in *America*, are Serpents of prodigious Magnitude, from 25 to 30 Foot long ‡. In the Province of *Caria*, are Serpents ten Yards long, and Ten Hands broad, and their Eyes as large as two ſmall Loaves. In *Braſil*, are found Serpents 30 Foot long. In *Greſham-College*, *London*, is a Snake preſerved in Spirits, that is near two Yards long.

In *Norway*, we read of two Serpents of very large Proportion: One of two hundred Foot long, and lives in Rocks and deſolate Mountains, near the Sea, about *Bergen*; which in Summer-Nights ranges about in queſt of Plunder, devouring Lambs, Calves, Swine, and other Animals, that fall in its way. In a calm Sea, it ranſacks the Superficies of the Water, and devours the *Polypus* (*i. e.* a little Fiſh of many Feet) and all ſorts of Sea-Crabs.——Upon the Approach of a Ship, this Serpent lifts up its Head above Water, and ſnatches at the Mariners. My Author adds, that it rolls itſelf round about the Ship, the more effectually to ſecure its Prey ||. The Repreſentation of this you have in *C. Geſner*.

The other Serpent is in the Dioceſs of *Hammer*, about fifty Cubits long, by Conjecture. In *Bothnia*, on the *Livonian* Sea, we read of monſtrous Serpents, with which the Shepherds of that Country were in conſtant War. Wonderful Things are reported of the large Serpents that infeſt the *Helvetian Mountains*. From the Inſtances above, 'tis evident that the Northern Climates breed Serpents as well as the South; but with this Difference, that they are not ſo venomous as thoſe in *Africa*, tho' *Olaus Magnus*, Archbiſhop of *Upſal*, ſeems to except the Shrew-Serpent. *Ibid.*

There are *Marine*, as well as *Land-Dragons*, of uncommon Bigneſs: Some in *Ethiopia* of 30 Paces long, and in *Phrygia* ten Paces long. —— *N. B.* A geometrical Pace is five Foot; but if it be the leſſer Pace only, *viz.* the Meaſure of two Foot and

* *Prælium grande & acre eumque magna totius exercitus conflictatione, baliſtis atque catapultis diu oppugnatum — Ejuſque interfecti longum corium pedes* 120. *Aul. Gellii Noct. Att. Liber* VI. *Cap.* iii. † *Nat. Hiſt.* B. VIII. *Cap.* xiv. ‡ *De Le Vega.* || *Olaus Magn.* B. xxi. c. 27. p. 23. *Geſner ex Scalig.*

and a half, it muſt be a monſtrous Animal *. —— In the Reign of *Philadelphus*, two *Live-Dragons* were brought from *Ethiopia* to *Alexandria*, one 13, the other 14 Cubits long. In the Reign of King *Euergetes*, they took three Dragons, one ſeven Cubits, the other nine Cubits long. The third was carefully nurſed in the Temple of *Eſculapius*, and no Creature ſo highly reverenced †.

On the *Pellonæon Hill* in *Chius*, was a *Dragon* whoſe hideous Noiſe filled the Vicinity with Horror and Dread; ſo terrible, that none durſt approach ſo near as to take its Dimenſions. It happened, the Wilderneſs wherein it lived, took fire in a Storm; and being involved in the Smoke and Fire, it periſhed, and, upon viewing its Bones, 'twas concluded to be of a monſtrous Bulk. *Ibid.*

The *Ethiopian Dragons* juſt mentioned, have no proper Name, and are only known by a Periphraſis, *viz. Killers of Elephants.* The Method is, by winding themſelves about the *Elephants* Legs, and then thruſting their Heads up their Noſtrils, ſting them, and ſuck their Blood till they are dead.

*ALEXANDER*, in his Tour thro' the *Red-Sea*, ſays, he ſaw Serpents of incredible Magnitude, ſome about 30 Cubits long ‡.

We read of monſtrous Dragons, particularly two Draconic Monſters mentioned by *Alexander*'s Ambaſſadors, ſeen by them in their Return from the Kingdom of *Abiſaris*, one of 80 Cubits long, the other 140 ||.

In Places adjacent to *Batavia*, a *Dutch* Settlemennt in the *Eaſt-Indies*, we read of Serpents 50 Feet long; and the Skin of one, which was 20 Feet long, that ſwallowed an *Infant*, is ſhewn in *Batavia*, the *Metropolis* of the *Dutch* Empire in the *Eaſt-Indies*. In *America* alſo are Serpents of prodigious Bulk, from 25, to 30 Feet long †; but this Subject will be further conſidered in the *Second Part* of this Book.

On the other hand, there are Serpents, as remarkably little as the *Amphiſbæna*, *Gallic* Viper, and ſome of the Lizards, that are not

* *Geſner*, p. 44. † *Ælian.* l. 16. c. 39. p. 957. ‡ *Ælian*, lib. 17. cap. 1. || *Strabo*, de ſitu orbis, lib. 15. βιασαρα χωρα *Biſari*, alias *Abiſari Regio.* † Atlas American.

not above four or ſix Inches long. Moſt of theſe Minutillos vary in outward Form.

And here, I can't but obſerve that as the Magnitude of ſome other Animals is very wonderful, ſo, on the contrary, the Minuteneſs of ſome is equally aſtoniſhing, if not more ſo: There are ſome very *little Inſects* that are conſpicuous to the Eye, but more that are *inviſible* without the Help of a *Microſcope*, which is an optical Inſtrument, that magnifies Objects, aud makes them bigger than really they are; it helps to diſcover minute Particles, of which Bodies are compoſed, and the curious Contexture of them.

To thoſe who are not uſed to a rigid mathematic Proof, this may be illuſtrated by the Smallneſs of many organized Bodies. There is a Plant called *Harts-Tongue*, ten thouſand Seeds of which hardly make the Bulk of a Pepper-Corn. Now the Cover of the true Body of each Seed, the parenchymous and ligneous Parts of both; the Fibres of thoſe Parts, the Principles of thoſe Fibres, and the homogeneous Particles or Atoms of each Principle, being moderately multiplied one by another, afford a hundred thouſand Millions of formed Atoms in the ſpace of a Pepper-Corn, ſays the learned Dr. *Grew* *.

The ſame is yet more evident from the ſtupendous Smallneſs of ſome Animals, eſpecially in the Sperm of ſmaller Inſects; which have been obſerved by Mr. *Lewenhoeck*, to be ſome Millions of times ſmaller than a great Sand. This learned Gentleman has obſerved more of them in the Spawn of a Cod-fiſh, than there are People living on the Face of all the Earth at once †.

*N B.* It is the infinite Number of theſe little inviſible Animals that makes ſtagnating Waters or Pools appear of ſo many different Colours, as green, reddiſh, brown,—according to the ſeveral Natures of theſe little Animals that live therein.

Thus, among Men, we find big and little; *Giants* and *Pigmies:* Whether that Diſproportion be from meer natural Cauſes, or by Deſignation of Providence, I determine not. It is very queſtionable whether there be a particular Nation of *Pygmies*; but no

* *Coſmologia Sacra*, B. i. chap. 3. † *Numerum animalculorum ex unius aſſelli majoris lactibus provenientium plus decies ſuperare homines in univerſo terrarum orbe viventes.—Epiſtola ad Dom. N. Grew*, p. 1.

no doubt is made about the Exiſtence of *Dwarfs* in many Places as well as Giants. *Julia*, the Niece of *Auguſtus*, had a Dwarf called *Canopas*, that was about two feet in height. *Philippa French*, born at *Milcomb* in *Staffordſhire*, aged about 36, being then married, wanted ſomething of three Feet in height *.

On the other hand, we are not without Inſtances of Men, that were of a *gigantick Stature*, after, as well as before the Deluge, as *Goliah* and the Sons of *Anak*.

In the Days of *Claudius* the Emperor, *Pliny* tells us, that one called *Gabara*, brought out of *Arabia*, was nine Feet and nine Inches high: He tells us alſo, of two others in the days of *Auguſtus Cæſar*, *Iducio* and *Secundilla*, that were half a Foot taller than *Gabara* †. *Maximinus* the Emperor, was eight Foot and a half in height. But to come near home:

*WILLIAM EVANS* born in *Monmouthſhire*, and Porter to King *Charles* I. was two Yards and a half high. *Walter Parſons*, Porter to King *James* I. was about the ſame height. "Some "ſay, *William Evans* exceeded *Walter Parſons* two Inches in "height, but was far beneath him in proportion of Body. Tho' "he halted a little, and going out ſqualling with his Feet, yet "made a ſhift to dance in an *Antimaſque* at Court, where he "drew *Little Jeffrey*, the *Dwarf*, out of his *Pocket*, firſt to the "Wonder, then to the Laughter of the Spectators ‡."

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## SECTION II.

THE Apparatus in Serpents for their Motion is admirable. How curious the Structure of their Muſcles, and their Junction to every Point, whereby they are prepared for their different Motions, and enabled to move according to their different Nature and Situation!

In thoſe that go upon their Bellies, the Movement is very ſingular, which is in a Form curvilineal, different winding of their



* Dr. *Plot*'s Natural Hiſtory.—*Oxford* 16. † *Nat. Hiſt.* B. vii. cap. 16.
‡ Fuller's *Worthies of* Engl. Monmouthſhire, *p.* 54.

Bodies. The Serpentine Line, among Mathematicians, is borrowed from the Foldings of a Serpent in its Motion.

THE Learned obſerve, there is a great deal of geometrical Niceneſs in the ſinuous Motion of Snakes, Vipers, and other Serpents; to aſſiſt them in the right Management of it, the annular Scales under their Bodies are very remarkable, lying croſs the Belly, contrary to what thoſe in the Back, and the reſt of the Syſtem do; which Contrivance facilitates their Motion.

THIS tortuous creeping Motion of the Reptile Species is very curious: The whole Body of a Worm is, as it were, but a Chain of annular or ſpiral Muſcles, whoſe round Fibres, by contracting, make each Ring more ſtrong. The Back-Bones of Serpents are a wonderful Compoſition: How thick are they with Joints? How numerous and ſtrong are their co-operating Muſcles? By this curious Articulation of the Joints, they can turn and wind their Bodies any way without any difficulty.

THE Outſide of their Skin is a moſt elegant Compoſition: to a common Eye, their Tegument has a rugged uneven Aſpect; but, to a proper Judge, the Scales of Vipers are found to be a moſt exquiſite Piece of Mechaniſm; the Symmetry of the whole is geometrically exact, and vaſtly beautiful; not imitable by human Skill: Some of them are guarded by a coverture not penetrable by a human Arm, which is their Security in a perilous Situation; yea, a greater Security than many innocent Inhabitants of the Field are privileged with. Among Serpents, ſome are clothed as with a Coat of Mail, *i. e.* an Armature of ſtrong Scales; and ſuch of them as want that cruſtaceous Covering, have either a Sting in the Tail, or a Tooth in their Mouth, that bids the Aſſailant keep off, and obſerve his Diſtance.

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## SETION VII.

WHAT is Poiſon? I anſwer, that, generally ſpeaking, 'tis taken to be a malignant Quality in ſome Vegetables, Minerals, and Animals; a ſmall Quantity of which is hurtful, and even mortal, *&c.*

THE

THE Learned in the Faculty tell us, *Poiſons* operate in various manners; ſome by diſſolving the Blood, others by coagulating it, and ſome by corroding and deſtroying the Solids. The Learned Sir *Hans Sloane* ſays, "Some attack equally all Parts, ſome only a particular one. Thus the *Lepus Marinus* is an Enemy to "the Lungs, *Cantharides* to the Bladder *.

SOME Vegetables again, which prove Poiſon to Man, ſerve for Food to other Animals. Thus, ſays that learned Gentleman, *Mandragora* and *Juſquiamnus* that feed Hogs, kill Man.

*HEMLOCK*, that is hurtful to Man, is wholeſome for Goats; yea, the *Caſſavi Plant* poiſons unprepared; but prepared, is the very Bread of the *Weſt-Indians*, particularly *Jamaica* and the hotter Parts, with which they victual Ships. *Ibid.* Tea is ſaid to be poiſonous before it is cured.

THIS perhaps may ſerve to obviate an Objection made againſt the Goodneſs of the Deity, in planting a Tree in Paradiſe that had ſuch malignant Influences; becauſe, ſuppoſing that it had any Properties, which might tend to the Diſſolution of the human Syſtem, yet the ſame Tree might be very ſalutary and uſeful to other Beings in the Creation.

HAVING divided *Poiſon* into *Three Parts*, I ſhall, in the next Place conſider them diſtinctly.

I. *THIS Contrivance of Divine Wiſdom is ſo univerſal, that we find, in the vegetable Kingdom, ſomething more than what is merely analogous to Poiſon, both in Land and Water-Plants*; as the *Napellus*, *Caſſivi*, *Nux Vomica*, *Aconite*, *Cicuta Aquatica*, *Solanum Lethale*, *Aconitum Hyemale*. Some Poiſons are of a Narcotic Quality, as Poppy and Henbane—being taken in too great a Quantity, become poiſonous. I ſhall only add ſome Inſtances of Perſons kill'd by eating poiſonous Plants, Roots, and Herbs. The Wife of *W. Matthews*, near *Salop*, who having gathered a Quantity of *Dog-Mercury*, which ſhe took to be another Herb, boiled it for their Supper, which very ſenſibly affected the whole Family. One of the Children ſlept from *Thurſday* Night till *Monday* Evening, then juſt opened her Eyes, and died immediately. The other two Children ſlept about 24 Hours, and, upon their awakening, fell a vomiting and purging,



* *His Voyage.*

which, 'tis thought, ſaved their Lives *. A certain Woman near *Kilkenny* in *Ireland*, eating by miſtake, a *Hemlock-Root* among *Parſnips*, was immediately ſeized with a Raving and Madneſs. *Ibid.*

EIGHT young Lads went a fiſhing to a Brook near *Clonmel* in *Ireland*, and there meeting with a great Parcel of *Oenanthe Aquatica ſucco viroſo*, they miſtook the Roots of it for *Sium Aquaticum* Roots, and did eat heartily of them. About four or five hours after coming home, the eldeſt of them, on a ſudden, fell down backwards, and lay kicking and ſprawling on the Ground, foaming at the Mouth; ſoon after, four more were ſeized the ſame way, and they all died before Morning: not one of them having ſpoken a Word from the Moment in which the venenate Particles ſurpriſed the *Genus nervoſum* †. Of the other three, one ran ſtark-mad, but recovered; another had his Hair and Nails fallen off; the third alone eſcaped: perhaps it might be owing to a ſtrong Conſtitution, and eating leſs of that fatal Root; or perhaps it might be attributed to his ſpeedy running above two Miles home (after he ſaw one young Man fall) together with his drinking a very large Draught of warm Milk from the Cow, in his midway, and a violent Sweating, which might expel many of thoſe venemous Particles. *Ibid.*

AN Experiment has been made upon a Dog, by giving him the *Nux Vomica*, which ſoon poiſoned him. The *American Phyſick Nut* is ſaid to be ſo poiſonous, that no Animals make a near Approach to it. Wormwood in *Perſia* is ſo venemous, that if Horſes, or any other Creatures, eat thereof, they die immediately; upon which account, ſay the Duke of *Holſtein*'s Ambaſſadors, we durſt not unbit that day ‡. The *Indians* have what they call *Juico Juice* among them, which deprives ſuch as drink of it of their Reaſon, and renders them perfect Idiots; tho' at the ſame time it leaves them in the perfect Enjoyment of their Health and natural Powers.

*CHARCOALS* prepared from *Vegetables*, have a poiſonous Quality; for, when kindled, they exhale a Vapour, which, if it be kept up, and confin'd to a cloſe Place, proves fatal. 'Tis ſaid, Charcoal made in *Cornwal* affords a manifeſt arſenical and ſulphurous

* *Lowthorp*'s Abridg. Vol. II. † *Ibid.* p. 641. ‡ Their Voyages and Travels to *Muſcovy* and *Perſia*, p. 228. A. D. 1637.

rous Smell beyond others ; and yet Charcoal is a *commodious* Fuel.

Even when the ſharp Points of Nettles pierce the Fleſh, they inſtil a kind of venemous Juice into the Wound, which gives a painful Senſation. The Leaf of a Nettle has ſome relation to a Sting ; 'tis covered with very ſharp Prickles, whoſe Baſe, which is a Bladder of a flexible Subſtance, has a Hole in the middle, by which this venemous Liquor runs into the wounded Part, and excites Pain.

This may be eaſily perceived with a Microſcope ; if a Man preſs with the Finger, the End of thoſe Prickles againſt its *Baſe :* for then, thro' theſe Prickles which are tranſparent, this Liquor is manifeſtly ſeen to mount, and to deſcend, as the ingenious Mr. *Hook* aſſures us, he had often made the Experiment.

In *Carmania Deſerta*, towards the *Perſian* Gulph, they have two ſorts of dangerous Shrubs, one called *Gulbad-Samour*, i. e. the Flower that poiſons the Wind, where there are many of theſe *Shrubs*. The Wind that paſſes thro' them, kills thoſe who are near it. The other is *Kerzehre*, the *Gall* of *Aſſes*, becauſe it kills thoſe Creatures, and others that eat of it ; yea, the Water that falls from it is poiſonous. They ſay, that Part of its Root which ſpreads to the Eaſt is Poiſon : for which, that on the South-ſide is an Antidote *.——*N. B.* Is not our Author miſtaken ? for can any Poiſon grow in the delicious Plains of the Eaſt, conſecrated to the Service of the Altar and Knee ?

An Overdoſe of Opium, which is the condenſed Juice of Poppies, is poiſonous. The *Turks* take *Opium*, which they call *Aſſion*, without any Preparation, it being merely the Juice of black Poppy, dried in the Sun, without any purification. It is wonderful, *that uſe ſhould make that Liquid which is Poiſon to us, a Cordial to them* †.

The Vapour ariſing from vegetable Liquors during their Fermentation, ought not to be approached too near, becauſe it is poiſonous : We have Accounts in the *French* and *German Tranſactions*, of People who were immediately ſtruck dead, by receiving at the Noſe the Fumes that iſſued from large Veſſels of Wine in the State of Fermentation ‡.

" I

* *Tavernier*, in *Atl. Geo.* p. 349, and 396. † *Wheeler*'s Voyages, p. 203.
‡ *Boerhaave*, p. 120, 130.

"I THINK, ſays a learned Phyſician, that God made no Poi-
" ſon, but all things in the World were made for the Uſe of Man;
" their chiefeſt *Deleterium* is either in the Quantity, or ſome
" other Circumſtance, as in Lettice, Leeks,—whoſe *Integra* are
" Aliments, the Juices mortiferous. Thoſe things that are per-
" nicious, by their external Form, as beaten Glaſs, Sponges, have
" not deſerved the Brand of Poiſon; thoſe that are really lethife-
" rous, are but the Excreſcences of Sin, and came in with the
" Thorns. The Serpent was rather deſtructive to the Soul than
" the Body."

AMONG the Ancients was a Plant that killed Mice with its bare ſmell, according to *Pliny*: The Poets feign it to have ſprung from the Foam of the Dog *Cerberus*, when *Hercules* dragg'd him out of Hell.

THE *Aconite Plants* alſo are extremely cauſtic and acrimonious, in virtue whereof they have produced terrible Inflammations, that end in Mortification. So great was the People's Dread of this Plant, for its venemous Quality, that they durſt not touch it; and yet, 'tis ſaid, they made uſe of it againſt the Sting of *Scorpions*, which is ſuppoſed to be deadned by the Touch of the Aconite, and reſtored to its Vigour by that of *Hellebore*.

*N. B.* The Root of the Plant is ſaid to cure all Diſeaſes proceeding from Melancholly, as Diſaffections from the *Hypochondria*, *Herpes* or cutaneous Inflammations.

It is alſo reported that Arrows dipped in the Juice of *Aconite Plants*, proved mortal wherever they wounded.

II. *THE Globe we inhabit, abounds with Variety of Minerals, of a very miſchievous Nature*; as *Arſenic*, found in Copper-mines; *Orpiment*, a Mineral found among Copper-mines, in Stones of different Bigneſs, Colour and Figure. Theſe, and others of the ſame venemous Nature, are leſs or more dangerous, according as their Salts receive a different Force from the metallic Particles.

THE Mineral Kingdom is very ſubject to Damps, or noxious Streams, and often found in Mines, Pits,——and in Kinds various. There are alſo Exhalations, a ſort of Fumes iſſuing from Body, and diffuſing themſelves in the Atmoſphere. Some make difference between Vapours and Exhalations: The Term *Vapour*, they ſay, is appropriated to the moiſt Fumes raiſed from Water, and *Exha-*

*Exhalation*, to the dry ones emitted from ſolid Bodies, as Earth, Fire, Minerals, Sulphur.

THE nocuous Effluvia ſent forth from them may infect the Air, and cauſe epidemical Diſtempers, and even new Diſeaſes. About Mines and deep Caverns, are frequently found copious Exhalations continually ſtreaming out, which, in a Moment, deſtroy any Animal that comes within their reach; ſo much as the very Inſects themſelves not eſcaping: Therefore theſe Places were by the Ancients called *Gehennæ*, *Averni*,—intimating thereby, that a *Mineral Pit* was *Hell*, and that *Subterraneous Exhalations* were *Steams* from the *Fiery Lake*.

*STRABO* takes notice of a *Cave* or *Grotto* in *Natolia*, from whence iſſue peſtilential Vapours that infect the Air: No ſooner is any Animal put in, but it immediately dies. Bulls have been put in, and ſuddenly taken out dead. Sparrows that have been thrown in, dropt down dead inſtantly.

THE *Turks* fancy it to be haunted by evil Spirits, becauſe thoſe who had the Curioſity to enter it, have either *died* or fallen deſperately *ſick* *.

MINERAL Poiſons are more or leſs dangerous, as their Salts receive a greater or leſs Force from the metallic Particles: And hence, as the moſt virulent may be mitigated by breaking the Points of the ſaline Cryſtals, the moſt innocent Minerals may become corroſive, by combining them with Salts, as is ſeen in the Preparations of Silver, Antimony, Iron.

NOTHING more fatal than mineral Poiſon, which often brings ſwift Deſtruction without remedy. To a large Dog, ſays the learned Dr. *Mead*, was given a Drachm of *Mercury Sublimate*, mixt with a little Bread, who after violent Evacuations, died next Morning. The ſame Gentleman obſerves, that in *Arſenic* is a very noxious quality: the factitious white is the moſt violent of all kinds, ſuperior in force to *Mercury ſublimate*

THESE mortiferous Steams that flow from the Earth, are called *Mephites*, *poiſonous Damps*; and are very common in Countries fruitful of Minerals and Mines: *Damps* happen in moſt of the *Hungarian-Mines*, not only in the direct Paſſages, where they walk on horizontally, but alſo in the perpendicular Deſcents. Now, to guard themſelves againſt the fatal Effects of theſe Exhalations,

* *Strabo Geograph.*

halations, they ſometimes clear their way by Fire and the Bellows, but generally by long Tubes or Pipes, reaching from top to bottom, thro' which they let the Air in and out; and by this Circulation of the Air, they carry on their Work for ſome time without Danger.

*CREMNITS* in *Hungary* (a ſmall Town, reckon'd the chief of the Berg, or Mine-Towns) is famous for its Gold-Mine which has been work'd on 900 Years, where the Workmen ſometimes are troubled with pernicious Damps, and many are kill'd by them; and ſo it happens in the Mines at *Schemnits*, the faireſt of the ſeven Mine-Towns *.

AMONG the Minerals known to us, there are many more noxious than wholeſome; and the Power of the former to do miſchief, is more efficacious than the Power of the latter to do good; which is evident from the little Benefit the Miner's Health receives from any mineral Effluvia, compar'd with the great and ſudden Damps, that are often cauſed by the Expirations of *Orpiment*, *Sandarac*, and *white Arſenic*, which is a deadly Poiſon, and moſt fatal of the whole Tribe of Foſſils. Hence the Refiners dread nothing ſo much as *Arſenic* in their Metals; for its Fumes taken into the Lungs kill inſtantly, and the oftner 'tis ſublim'd, the ranker it grows †.

*MERCURY* is extremely volatile, being convertible into Fumes, even by a Sand-heat. Thoſe who practiſe the Art of Gilding, are but too well acquainted with theſe mercurial Fumes, which frequently render them epileptic and paralytic, and ſometimes throw them into a Salivation. This kind of Poiſon is found in *Friuli*, a Province in *Italy*, belonging to the Emperor, and alſo in *Spain*, *Hungary*, &c.

THE miſerable People condemn'd, or hired to work in theſe Mines, all die in a little time: they are ſo affected with thoſe venemous Fumes, that from Tremors they proceed to ſalivate, then their Teeth drop.—One of them who had been there ſix Years, was ſo full of *Mercury*, that holding a Piece of *Gold* in his Mouth a little while, it became of a *Silver Colour*, and when taken out, it was found heavier than before. *ibid.* p. 74.

*COPPER* is another poiſonous Mineral, difficult of Fuſion, and when fuſed, if a ſingle Drop of Water do but fall upon it; or any



* *Atl. Geograph.* p. 1640,—1,—2,—3. † *Boerhaave's Theory of Chemiſtry.*

Veſſel it be caſt in, be ever ſo little moiſt, it flies into innumerable Fragments, with incredible Noiſe, and deſtroys all the Perſons near it. *Ibid.*

*TIN*, the lighteſt of all Metals, when urged by an eaſy Fire, it ſhines exceedingly; but this Splendor is ſucceeded by a ſulphurous Steam, very deſtructive to the Lungs, and throws the Body into a Conſumption. *ibid.*

AT *Mendip* in *Somerſetſhire*, thoſe who are employ'd in melting *Lead-ore*, if they work in the Smoke, are ſubject to killing Diſeaſes. There is a Flight (or Steam) in the Smoke, which falling on the Graſs, poiſons the Cattle that eat it. Thoſe who live very near where Lead-ore is waſh'd, can't keep either Dog or Cat, or any ſort of Fowl, but they all die in a ſhort time *.

SUCH are the *mephitical* Exhalations in a little Cavern in *Italy*, call'd *Bacca Venoſa*, the poiſonous Mouth, not far from *Naples*, but more generally known by *Grotto de Cani*, the *Dog's Cave*; becauſe the Experiment of its poiſonous Nature is frequently made upon Dogs; tho' it be fatal as to any other Creatures that come within the Reach of its venemous Fumes. This wonderful Cave is (ſituated at the Bottom of a Hill) in Dimenſion, about eight Foot high, twelve long, and ſix broad.

FROM the Ground within it, ariſes *a thin warm Fume* (viſible to the Eye) which is one continued Steam covering the whole Surface of the Bottom of the Cave; it does not diſperſe itſelf into the Air like Smoke, but quickly after its Riſe, falls back again into the Earth. The Fumes riſe about a Foot high and never higher, and hurt no Creature whoſe Head is above that height; but when a little Dog, or the Head of any other Creature is forcibly held in the Steam, it falls down dead, the Limbs convuls'd, and trembling; and if left there a little while, it dies, but if taken out ſoon, and laid in the open Air, comes to Life again, and ſooner, if thrown into the adjacent Lake.

*CHARLES* the Great, King of *France*, and Emperor of the *Weſt* (a Title of Honour *Gallick Monarchs* have had in full view for ſome time) made the Experiment upon an *Aſs*, whoſe Head was held in the Fume, and was ſoon deſtroy'd. *Two Slaves* put in with their Heads kept down to the Earth, were both ſoon

 kill'd.

* *Lowthorp's Abr.* vol. ii. p. 576.

kill'd. To this, I ſhall add ſome Experiments made by the ingenious Mr. *Addiſon*, who ſays——

—"A Dog that has his Noſe held in the Vapour (within the "Cave) loſes all the Signs of Life in a very little time." Then he obſerves, how long a Dog was expiring the firſt time, and after his Recovery, and found no ſenſible Difference. "A *Viper* "put in, adds he, bore it nine Minutes the firſt time we put it "in, and ten the ſecond. When we brought it out after the firſt "Trial, it took ſuch a vaſt quantity of Air into its Lungs, that "it ſwell'd almoſt twice as big as before, and it was perhaps, on "this Stock of Air, that it lived a Minute longer.

"A Torch, Snuff and all, goes out in a moment, when dipt in-"to the Vapours or Steams of that Cave——A Piſtol can't fire in "it. I ſplit a Reed, and laid in the Channel of it a Train of "Gun-powder, ſo that one end of the Reed was above the Va-"pour, and the other at the bottom of it; and I found, tho' the "Steam was ſtrong enough to hinder a Piſtol from taking fire in "it—that it could not intercept the Train of Fire, when it once "begun flaſhing, nor prevent it from running to the very end—Fire "will live in it no longer than in Water, becauſe it wraps itſelf "in the ſame manner about the Flame, and by its Continuity "hinders any quantity of Air, or Nitre from coming to its "ſuccour *."

Nor are our Mines in *Great-Britain* altogether free from theſe fatal Damps, that have turn'd Coal-pits into Graves. In a Coal-pit belonging to Lord *Sinclair* in *Scotland*, ſeven or eight Men intending to work in a Place where they had been the Day before, but ſtepping a little further, they all fell down dead, as if they had been ſhot. The Wife of one of them, venturing to ſee her Huſband, fell down dead as ſoon as ſhe came near the Corps †.

III. We come now to the ſenſible Region, where animal Poiſons reign; that is, Poiſon drawn from Animals, as the Viper, Aſp, Scorpion, Lepus Marinus: and here we are to encounter with an Army of Serpents, and their formidable Train.

When we ſpeak of the Poiſon of Serpents, we muſt not ſuppoſe it diffuſed thro' the whole Body, as ſome have imagined. Many

* *His Works*, vol. iii. p. 8, 97. † *Lowthorp's Abridgment*, vol. ii. p. 373.

Many Errors about the particular Situation of it, have been happily removed by the Learned Dr. *Redi*, and Dr. *Mead*, who obſerves the Viper has always been ſo notorious for its Poiſon, that the moſt remote Antiquity, made it an Emblem of what is hurtful and deſtructive, but were not agreed from whence the Poiſon proceeded, whether from the *Saliva*, the *Teeth*, the *Gall*, &c. which leads me to a Paſſage in the *noble Italian*, who ſays:

.... THAT as a certain Learned Society in *Italy* were debating this Point, one *Jacobus Sozzi* (*audiendi gratiâ*) who was allow'd to be preſent, ſtationed himſelf in a corner of the Place, and hearing ſome of them affirm that the Poiſon was in the Gall-bladder, fell a ſmiling; and being aſk'd the Reaſon, he anſwer'd, that the Serpent's *Gall* was an innocent Part: Whereupon, in their Preſence, he drank a Glaſs of Wine, mixt with the *Gall of a Viper*, without any ill Effect.

ONE of the Company ſaid, he came thither with his Body prepared by Alexipharmicks. He, to convince them of the contrary, try'd the Experiment upon Dogs, and other Animals, by giving them the *Gall* of Vipers to drink in abundance, without any Danger enſuing *.

IN the Debate about the Seat of the Poiſon, the famous *Italian* maintains, that all the *Venom* of a Serpent conſiſts in a *yellow Liquor* contain'd in a Bladder, at the bottom of its Tooth, which Liquor, upon its biting, by the Preſſure of the Bladder, is forced thro' a Tube within the Tooth, into the Wound, and thence enſue direful Effects. This Hypotheſis he ſupports by a good number of Experiments upon various Animals, which were bit by a Viper, after thoſe venemous Bags were taken out, without any Signs of Poiſon, or any ill Conſequence at all †.

ANOTHER *celebrated Phyſician* mantains, that this *yellow Liquid* is not poiſonous, that he had given it to Pigeons as Food, without their being at all diſorder'd thereby.——That the Viper's Bite, he had always found mortal to Animals, even after the venemous Bag was taken out, as well as before.——That therefore the Poiſon muſt lie in the *irritated Spirits of the Viper*, which it exhales in the Ardor of its biting, and which are ſo cold that they curdle the Blood, and ſtop the Circulation ‡.



* *Redi nobilis Aretini Experim. in Res Naturales*, pag. 163, 164, 165.
† *Seignior Redi.* ‡ *Monſieur Charras.*

BOTH theſe are ingenious Men; their Syſtems are oppoſite, yet both maintain'd by well-atteſted Experiments. The Publick, however, give into the Sentiments of *Seignior Redi*, as anſwering the beſt to the Mechaniſm of the Parts.

SEIGNIOR *Vigani* has in ſome meaſure reconciled theſe two Learned Combatants, who alledges, that the *yellow Liquor* wherewith Dr. *Redi* kill'd Pullets, *&c.* after the death of the Viper, was either ſaturated with the Spirits of the enraged Viper, by whipping it before, or elſe (as 'tis probable) in the hot and dry Climates of *Italy*, thoſe Creatures are more venemous than in colder Countries.

THIS Poiſon of Vipers ſeems to lie in their hollow Teeth, becauſe the Mountebanks of old, to impoſe on the People, uſed to ſtop thoſe Cavities, or hollow Places in the Teeth, with ſome kind of *Paſte*, before they ſuffered the Vipers to bite them in ſight of Spectators; which was commonly done, and ſucceeded according to their wiſh;—and ſometimes, with a Needle ſcratch'd the Gums, and preſs'd out the Poiſon *. *Pliny* ſays, they have but one venemous Tooth.

DR. *Mead*, having given the various Symptoms attending venemous Wounds, proceeds to the Remedies; and in particular, mentions the *volatile Salt of Vipers*, as alone ſufficient to do the Work, if given in due time, in proper quantities, and duly repeated †.

MR. *Robert Burdet*, an *Engliſh* Merchant at *Aleppo* (in *Turkiſh Aſia*) was bit by a Serpent about ten in the Morning, and died about three in the Afternoon. The People of that Country ſay, the only Cure in that Caſe, is immediately to ſuck the Wound; but they muſt rub firſt their Gums and Teeth with Oil, that none of the Poiſon may touch any place where the Skin is broken, and ſpit out immediately what they ſuck ‖.

THE Learned *Batavian* obſerves, as a preſent and effectual Remedy in the Caſe of the Bite of a mad Dog, or other venemous Animal, immediately to burn the affected Part with a hot Iron, or rather thruſt deep into the Wound; for by this means, the Juices about the Part being coagulated, and an Eſcar produced, all Communication of the Poiſon to any other Veſſels is ſtopt, and

* *Lowthorp's Abridg.* vol. ii. p. 815. † *Mechanical Account.* ‖ *Lowthorp's Abridg.* vol. ii. p. 814.

and thus the Cure may be eaſily effected. Not that the hot Iron draws out the Poiſon, as is vulgarly imagined, but renders the Parts incapable of being penetrated, or affected thereby *.

BUT to come nearer home, and to a cheap and eaſy Antidote againſt the ſerpentine and canine Venom, by a certain Experiment lately made in *England*, which was thus, *viz.*

.... ONE *William Oliver*, aud his Wife from *Bath*, who follow the Buſineſs of catching and ſelling Vipers, offer'd themſelves—to be bit by any Viper, that ſhould be procured, truſting to the Virtue of a certain Remedy they had found out by chance in trying things, when the Woman was once accidentally bitten.——— The uſual known Medicine, even the *Oil of Vipers*, having no Effect in aſſuaging her Pains, they had recourſe to the *common Oil of Olives*, which proved an effectual Remedy. The Circumſtances of the Caſe were ———

ON the firſt of *June*, 1735, in the Preſence of a great number of Perſons, the ſaid *William Oliver* was bit by an old black Viper, or Adder, (brought by one of the Company) upon the Wriſt, and Joint of the Thumb of the Right-Hand, ſo that Drops of Blood came out of the Wounds: He immediately felt a violent Pain, both at the top of his Thumb, and up his Arm, even before the Viper was looſen'd from his Hand: Soon after he felt a Pain reſembling that of Burning, trickle up his Arm; in a few Minutes, his Eyes began to look red and fiery, and to water much.

IN leſs than half an Hour, he perceived the Venom ſeize his Heart, with a prickling Pain, which was attended with Faintneſs, Shortneſs of Breath, cold Sweats: In a few Minutes after this, his Belly began to ſwell, with great Gripings, and Pains in his Back, which were attended with violent Vomitings, and Purgings.

DURING the Violence of theſe Symptoms, his Sight was gone for ſeveral Minutes; but he could hear all the while: He ſaid, that in his former Experiments, he had never defer'd making uſe of his Remedy longer than he perceived the Effects of the Venom reaching his Heart; but this time, being willing to ſatisfy the Company throughly, and truſting to the *ſpeedy Effects of the Oil*, which had never fail'd him, he forbore to apply any thing till

* *Boerhaave's new Method of Chemiſtry*, part. iii. *proceſ.* 104. p. 213.

till he found himſelf exceeding ill, and quite giddy. About an Hour and Quarter after the firſt of his being bit, a Chafing-diſh of glowing Charcoals was brought in, and his naked Arm was held over it as near as he could bear it, while his Wife rubb'd in with her Hand the *Sallad Oil*, turning his Arm continually round, as if ſhe wou'd have roaſted it over the Coals.

He ſaid the Pain ſoon abated, but the Swelling did not diminiſh much; moſt violent Purgings and Vomitings ſoon enſued, and his Pulſe became ſo low and ſo often interrupted, that it was thought proper to order him a Repetition of Cordial Potions. He ſaid he was not ſenſible of any great Relief from theſe, but that a Glaſs or two of *Olive Oil* drank down ſeemed to give him eaſe: Continuing in this dangerous Condition, he was put to Bed, where his Arm was again bath'd over a Pan of Charcoal, and rubb'd with *Sallad Oil* heated in a Ladle over the Charcoal, by Dr. *Mortimer*'s Direction.——Whereupon he declared he found immediate Eaſe, as tho' by ſome Charm——then fell into a profound Sleep, and after about nine Hours ſound Reſt, awak'd, about ſix the next Morning, and found himſelf very well; but in the Afternoon, on Drinking ſome Rum and ſtrong Beer, ſo as to be almoſt fuddled, the Swelling return'd with much Pain and cold Sweats; which abated ſoon on bathing the Arm as before, and wrapping it up in a brown Paper ſoaked in the Oil.

The learned Dr. *Mortimer*, relates the Succeſs of this ſimple Medicine, tried afterwards on other Animals, who were purpoſely bitten, both by the ſame, and by freſh Vipers, to experience the Efficacy of it *.

In the Sequel, he has occaſion to mention a Remedy for the Bite of a mad Dog, under the Title of *Dampier's Powder*, the Compoſition of which is, *viz. Aſh-colour Groundwort and black Pepper*. It was firſt publiſhed by Sir *Hans Sloane*, in *Numb.* 237 of *the Tranſactions*, A. D. 1720, under the Name of *Pulvis Antilyſſus*; where the Manner of giving it, not only to Men, but to Dogs and Cattle, is accurately ſet down. The Doctor ſays, the *Lichen Cinereus Terreſtris* is accounted exceedingly efficacious in curing Dogs bitten by mad Dogs; then adds, *viz.*

* Dr. *Cromwell Mortimer* R. S. Secr. his *Narrative* relating to the Viper-catchers.

THAT King *James*, when Duke of *York*, cauſed this *Lichen Cinereus Terreſtris* to be given to a whole Kennel of Dogs bit by a mad one, which were all cured, except one of them, to whom none of it was given *.

IN *Norway*, and on a great Moſs near *Warrington*, are many Serpents; and their Wounds are cured by *Venice-Treacle*.

IN *Africa*, they have an odd Way of curing Perſons hurt by Poiſon; they rub the Venom of Snakes with their own Spittle, between two Stones and having mixed them well, they ſcratch upon the Wings of the Stomach, and to the Part ſo ſcratch'd, which is bloody, they apply a ſmall Part of the Mixture; the reſt they take inwardly.——This never fails to expel the Poiſon in the Wound, or in any other Part affected with it: In about a Month's time a perfect Cure is made; in order to which, when they judge the Poiſon is expell'd, they cleanſe the Wound, and apply to it the leaves of *Buchu*, *Dacha*, and other *ſalutiferous* Herbs: But they ſay, the leaſt Neglect of ſuch a Wound, (be it by a poiſonous Arrow, or any other way) is dangerous †.

SNAKE-WOOD is very common in the Iſland of *Ceylon*, (ſuppos'd to be the *Taprobane* of *Ptolemy*) which is much eſteem'd by the *Eaſt-Indians*, who, with the Powder of it taken in Water or Wine, cure many Diſtempers, and among others, the Stings of Serpents, which abound in that Country.

THEIR Naturaliſts ſay, the Virtue of it was firſt diſcovered by a ſmall Creature, like our Ferrets, which when ſtung by Serpents, runs and eats of the Snake-wood, and is cur'd.

FATHER *Regnault*, ſpeaking of Poiſons, mentions ſeveral Methods of Cure, as Inciſions, Ligatures, Cauſtics, Vomits, Oil of Olive, Baths, Treacle, Juice of Citron.

BY a Ligature, which hinders the Poiſon from ſpreading.

BY Cauſtics, or red-hot Iron brought within a certain Diſtance of the Wound; becauſe Heat attenuates the Poiſon by its Action, and diſſipates it.

THIS Effect of Poiſon has ſome Analogy with that which happens upon ſyringing (thro' Curioſity) ſome acid Liquor into the

* *Philoſophical Tranſact.* Numb. 443, for *Oct.* 1736.

† *Peter Kolben*'s preſent State of the Cape of *Good Hope*, and of the *Hottentots*, writ in *High-German*, and tranſlated by Mr. *Guido Medley*, p. 304—5.

the Veins of a living Dog, or other Creature; for in a ſhort time he falls into Convulſions, and dies. A Decoction of *white Hellebore* injected into the jugular Vein of a Dog, as ſoon as it enter'd the Heart, kill'd as ſuddenly as if ſhot thro' the Heart with a Bullet. On *January* 4, 1679. a Drachm and a half of *Spirit of Salt*, diluted in an Ounce and half of Water, and injected into the jugular Vein of a Dog, kill'd him immediately. We kill'd a Dog almoſt in a Moment by injecting into his jugular Vein an Ounce of *Spirit of Wine*, in which was diſſolved a *Drachm of Camphire*: The ſame Day we injected warm into the crural Vein of a Cat, 50 Grains of *Opium*, diſſolved in an Ounce of Water, which was ſoon ſeized with convulſive Motions, and died within a Quarter of an Hour. We injected an *Ounce of Oil of Olives* into the jugular Vein of a Dog, which ſuffocated him the ſame Moment.

*N. B.* In all that were ſuffocated by Oil, we found their Lungs fill'd with a very thick Froth *.

The Remarkables here are,

I. *That a ſmall Portion of this venemous Liquid ſhould in ſo ſhort a time do ſuch terrible Executions:* That it ſhould ſo ſoon infect ſo great a Quantity of Fluid, as the whole Maſs of Blood in the wounded Animal. A very learned Phyſician accounts for it thus, *viz.*

" That in the Drop of Poiſon are pungent Salts, by which " little Bladders in the Blood are prickt, and the elaſtick Matter " in them being let out, carries thoſe acute Salts thro' the whole " Region of Fluids; upon which follows a Coagulation †.

All venemous Creatures hurt, by inſtilling a liquid Poiſon into the Wound, ſuppoſe the Wound to be given by the Tooth or Tail. The aforeſaid ingenious Phyſician ſays, *viz.* " This ve- " nemous Juice it ſelf is of ſo *inconſiderable a Quantity, that it is* " *no more than one good Drop that does the Execution.*"——In order, adds he, to examine the Texture of the Liquor, I enrag'd a Serpent till it bit upon ſomething ſolid, ſo as to void its Poiſon; whoſe Parts I view'd with a Microſcope as nicely as I could.

" Upon the firſt Sight, I could diſcover nothing but a Parcel " of ſmall Salts nimbly floating in the Liquor, which ſoon ſhot " out, as it were, into *Cryſtals* of incredible Tenuity and Sharp- " neſs,

* Mr. *Benj. Motte*'s Philoſophical Tranſact. abridg. Vol. 1. Part. ii. p. 220, 221, where you may find many Inſtances of the ſame Nature.

† Dr. *Mead*'s Mechanical Account.

" neſs, with ſomething like Knots here and there, from which " they ſeemed to proceed; ſo that the whole Texture in a man- " ner repreſented a Spider's Web, tho' infinitely finer, and more " minute; and yet withal ſo rigid were theſe pellucid *Spicula* or " Darts, that they remain'd unalter'd upon my Glaſs for ſeveral " Months *.——— *N. B.* Theſe ſaline Particles appeared to be Acids.

MOST ſurpriſing this! to ſee an Army of Fleſh and Blood, tremble and fall before a ſingle Atom of Matter! to ſee the *Cedars of Lebanon* demoliſh'd by the ſingle Stroke of a contemptible Worm. So in the Moral World. Even in the Paradiſaical State, how malignant the Poiſon of forbidden Fruit that ſpread Mortality over the whole human Race, and will affect Millions; dreadful Effects of once eating forbidden Fruit! What a World of Evils flows from one Diſeaſe or Diſorder in the human Nature! *It was by one falſe Step the unquenchable Fire was firſt kindled.*

II. *THAT Poiſon is not ſo dangerous, if it does not mix with the Blood.* Even that venemous Liquid may be taſted, yea, and ſwallow'd without mortal Effects, ſay ſome of the Learned. Hence it is, wounded Perſons have been directed to get the Venom immediately ſuck'd out, which has been practis'd without ill Conſequences to the Sucker.

FOR this Method of curing venemous Wounds by Suction, *Avicenna*, an old *Arabian* Philoſopher and Phyſician, is quoted; who ſays, that thoſe who ſuck out the Poiſon are in no danger, ſo their Teeth be ſound and perfect, and their Mouths be free from all Ulcers. At *Rome* was an Order of Servants whoſe Office was to ſuck venemous Wounds, which they did with Safety and Applauſe ‡.

" MANY *acid Subſtances* taken into the Stomach, are, by its " Action turned into *Alcalious*; ſo there is no queſtion but theſe " *ſaline Spicula* are, partly by the muſcular Motion of the Fibres, " partly by the ſalival Juice, all broken and diſſolved; or if any " eſcape into the Inteſtines, the Balſam of the Bile will be an " Antidote for them. *p.* 14."



* *Ibid.* p. 5—6. ‡ Sr. *Redi*, p. 185.

CREATURES reputed venemous, are indeed no Poiſons when ſwallowed, tho' they may prove ſo when put into Wounds.

THE Venom that falls upon the Skin, is not ſo miſchievous as that which enters into the Stomach, or is communicated by a Wound. "Yea, the Venom of a Viper, in itſelf, is not mor-"tal to a robuſt and ſtrong Body; and tho' very unhappy and "miſchievous Accidents attend it, as Convulſions, Vomitings, "*&c.*" yet in eight or ten Days at moſt, theſe are over; tho' the Patient may be very ill, yet he recovers, while the Poiſon having run thro' divers Parts of the Body, at laſt always throws itſelf into the *Scrotum*, and is diſcharg'd by a great Quantity of Urine: This Evacuation being the ordinary and moſt certain Criſis of the Diſeaſe *.

THE Water—which amphibious Serpents frequent, receives no venemous Tincture from them. When *Marcus Cato* commanded in *Africa* (the Element of poiſonous Animals) he had in his Army a Number of thoſe Natives called *Pſylli* and *Marci*, the ſuppoſed Averſion of Serpents, and who ſuck'd the Wounds of thoſe hurt by them. It is ſaid, theſe *Pſyllians* inchanted Serpents, who fled at the ſight of them, as if their Bodies exhaled ſome *corpuſcular Effluviums* that were moſt offenſive to Serpents, and put them into ſuch pain that made them run. To theſe, the General added another Set of Perſons, famous for curing the wounded by other Methods; and all little enough, Serpents being the Lords of the Country through which they were to paſs †.

THE Author of the Deſcription of *Cato*'s marching the Remains of *Pompey's* Army through the *Lybian Deſarts*, obſerves, how the Army being almoſt choak'd with Thirſt, and coming to a Brook full of Serpents, durſt not drink for fear of being poiſoned, till convinced by their Superiors, that their being in the Water, did by no means infect it: Upon which they refreſhed themſelves with Water from the Serpentine River ‡.

ADD to this, the Example of Queen *Cleopatra*, who, to prevent her being carried to *Rome* in Triumph, 'tis ſaid, poiſoned herſelf, by holding a Serpent to her own Breaſt. *Galen* mention-ing

* Philoſoph. Tranſactions abridged by *Lowthorp*, Vol. II. p. 814. *Noxia Serpentum eſt admiſſo ſanguine partis.* Lucani Pharſalia. Amſtelod. Edit. p. 266.

† *Auli Gellii Noctes Atticæ*, lib. 16. c. 11. p. 161. *Herodot.* lib. 4. *Plutarch in Cato.*

‡ *Redi*, 178. Lucan's Pharſal.—*Pocula morte carent*—lib. 9.

ing this Story, relates from Authors, that ſhe killed herſelf, by pouring the Poiſon of an Aſp into a Wound made in her Arm by her own Teeth; as if under Conviction, that the Poiſon would not effectually anſwer the End, without touching the Blood. *Ibid.* Of which more in the *Second Part* of this Diſcourſe.

III. *In Serpents is an inexhauſtible Store of Poiſon.* If they diſcharge all their Artillery to-day, their Arſenal will be full to-morrow. 'Tis true, by a ſpeedy repeated Emiſſion of Poiſon at one time, the Viper loſes its force, probably by a Diminution in Quantity; but is recruited in a ſhort ſpace. Thus, one Viper cannot poiſon ſix Creatures, one immediately after another; the Truth of which is confirmed by unconteſtable Facts. ——An Experiment was made by Dr. *Areskine*, when he was at *Paris*.—Having got a large female Viper, he made it bite ſix Pigeons, one immediately after another. The firſt and ſecond that were bit, died within half an Hour; one a little before the other; the third lived about two Hours; the fourth ſeem'd to be very ſick for a while, but recover'd; the fifth and ſixth that were bitten, were no more hurt than if prick'd with a Pin. *Ibid.*

THE learned *Italian*, Signior *Redi*, ſays, that having, at the Entrance of Winter, a Scorpion ſent him to *Rome* from *Tunis* in *Africa*, he irritated it to ſting Pigeons and Pullets, without any bad Effects; but upon the approach of warm Weather, after eight Months faſting it was provoked to ſting two Pigeons ſucceſſively, which ſoon died; but the third and fourth received no hurt from its Wound.

THE Author of the *Natural Hiſtory of Carolina*, ſpeaking of the *Rattle-Snakes*, ſays, they can't renew their Poiſon as oft as they will; for he had ſeen a Perſon bit by one of them, who never rightly recovered, and very hardly eſcaped with Life; and another Perſon immediately after being bit by the ſame Snake, received no more Hurt than if bit by a Rat. *p.* 129.*

*N. B.* Poiſon in different Countries, is more or leſs dangerous according as it is exalted and heighten'd by various Degrees of Heat; for by Increaſe of Heat, that venemous Quality is increaſed.

* New Collection of Voyages, printed A. D. 1711.

OBJECTION.

*How is it consistent with Divine Goodness to create such venemous Animals, that are so dangerous and destructive to their Fellow-Creatures?* I answer,

I. *THAT as the Power of God shines in the Formation of all Creatures, so does his Goodness in their natural Perfections, which is the Goodness of their Being.* Every Creature is good, and if any Branch of the Creation be hurtful to another, 'tis the Effect of moral Evil, and not any necessary Consequence arising from their Creation.

THIS noxious Quality in Serpents, is God's Creature, and must answer some valuable Purpose, tho' concealed from an Eye blinded by the Venom of Sin. Nor must we forget that they seldom hurt their Fellow-Creatures, but when they are provok'd; and when they hurt, they present us with a healing Remedy, that is, *the volatile Salt of Vipers, which if rubbed into the Wound, has been generally applied with Success.*

II. *THEIR poisonous Liquid must some way be beneficial to themselves.* We are not told what their original Food was; but now they live by Plunder, and by their Venom they are enabled to make sure of their Prey, which otherwise might escape, or grow too strong for them, and so they might starve for want of proper Means to support Life; and what they take by their venemous Fangs and Stings, is good Nourishment.

THEIR Poison also, is to them as a Life-Guard. Were there not something terrible in their Weapons of War, every one would trample upon them. Add to this, that perhaps their Constitution may be so modify'd and framed, that this venemous Liquid may be as useful to digest their Food, as our *Saliva* is to us in that respect.

III. *SERPENTS, tho' venemous, are of special Use to Mankind, as they are Part of the* Materia Medica, *and bear a great Share in some of the best Antidotes, or Remedies against Poison.* Vipers make a considerable Article in Medicine; their Flesh either roasted or boiled, the Physicians unanimously prescribe as an excellent Restorative, particularly in Consumptions, Leprosy.——

THE learned Dr. *Mead* recommends the Broth or Jelly of Vipers; or, as the Antients did, to boil and eat them as a Fiſh, or at leaſt to drink Wine, wherein they have been long infuſed: The Apothecaries ſell the *Pulvis Viperinus*, which is only *dried Vipers pulverized*, Heart, Liver, and all other Parts, and paſt through a fine Sieve. Some call it, *Animal Bezoard*.

*BEZOAR* is a *Perſian* Word, *Pazahar*, primarily denotes *Counter-Poiſon*, and is applied to ſeveral chymical Compoſitions of that Intention. *Theriaca*, or Treacle, a Name given by the Antients to various Compoſitions, is reckoned good againſt Poiſon.—— The Baſis or Foundation of the Compoſition is Viper's Fleſh *.

EVEN in *Tartary*, an uncultivated Nation, the Viper's Fleſh is reckoned to be wonderful good Phyſick. In ſome of the Rivers of *Siam*, are many Crocodiles, which the *Siameſe* call *Cayman*, and uſe them as good Phyſick with Succeſs †.

IT is ſuppoſed, when Viper-Catchers were hurt, they immediately cured themſelves by rubbing this *volatile Salt* of Vipers into the wounded Part. An Experiment was made by enraging a Viper to bite the Noſe of a young Dog: The Part began to ſwell; to which was applied this *volatile Salt*, and the Dog was very well next day. The Viper was made to bite the Dog again in the Tongue, and no Application being made, he died within a few Hours ‡.

ONE of the firſt that made uſe of the Viper in medicinal Purpoſes, was (as my learned Author thinks) *Antonius Muſa*, the famous Phyſician to *Octavius Cæſar*; of whom *Pliny* tells, *that when he met with incurable Ulcers, he ordered the eating of Vipers; and by this means they were quickly healed.* The ſame Author adds from *Porphyrius*, that the great *Greek* Phyſician *Craterus*, *very happily cured a miſerable Slave, whoſe Skin in a ſtrange manner fell off from his Bones*, by adviſing him to *feed upon Vipers, dreſt after the manner of Fiſh.* Ibid.

A LATE eminent Phyſician, ſpeaking of Vipers, ſays,—— 'Tis certain, very noble Medicines are prepared from them, and a Wine from their Fleſh, ſingular in conſumptive, leprous, and ſcorbutick.

* *Cyclopædia.* † *Struys's* Voyages, *ad annum* 1657. I. c. III p. 29.
‡ Dr. *Mead's* Mechanical Account, p. 17.

ſcorbutick Caſes: They afford alſo a *volatile Salt, the moſt generous Cordial in Nature* *.

In *Italy* is a ſubterraneous Cavern, called *Grotto de i Serpi*, large enough to hold two Perſons, perforated like a Sieve; out of which, in the Spring, iſſues a numerous Brood of young Snakes, of divers Colours. In this Cave they expoſe their leprous, paralytick, arthritick Patients, where the Warmth of the Steams reſolving them into Sweat, and then Serpents clinging variouſly all around, licking their naked Bodies, they are ſoon reſtored to Health, by repeating the Operation. This *Serpentine Cave* was viſited by *Kircher*, the celebrated Philoſopher and Mathematician; who ſays, he ſaw the Holes, and heard a murmuring hiſſing Noiſe in them, tho' he did not ſee the Serpents, it not being their Seaſon to creep out; yet he ſaw a great Number of their *Exuviæ*, or *Sloughs*, and an Elm at a ſmall diſtance laden with them. The Diſcovery was by the Cure of a Leper going from *Rome*, who loſing his way, and being benighted, happen'd upon this Cave, and finding it very warm, pull'd off his Clothes; and being weary and ſleepy, had, ſays my Author, the Good-fortune not to feel the Serpents about him, till they had wrought his Cure. *Muſæum Wormian. in Cyclopædia.*

IV. *Serpents are not only Phyſick, but common Food in many Parts of the World, and eſteemed a moſt delicious Entertainment.*

Formerly, nothing more terrible to Men than theſe veneniferous Animals, but now (Men being better acquainted with their natural Qualities) are very familiar to many People; inſomuch that there are but few Perſons of Diſtinction, in *France*, and other Places, where they may be had, but make uſe of them, as *a good and moſt agreeable Diet*; and the ingenious Virtuoſo makes living Vipers his Domeſtick Divertiſement.

The *Italian* and *French Phyſicians* do commonly preſcribe the *Broth* and *Jelly* of *Vipers*, to purify and invigorate the Maſs of Blood, exhauſted with Age and chronical Diſeaſes.

We read of the *Ophiophagi*, a People ſo called becauſe they are *Serpent-Eaters*. It is obſerved from *Ariſtotle*, that the *Troglodytes*,

* Dr. *Charles Leigh*'s Natural Hiſtory of ——————p. 148.

*lodytes*, who are *Africans*, not far from the *Arabian Gulph*, leading a paſtoral Life, lived by hunting—and fed on Serpents †.

AMONG the *Andeſian* Mountains in *America*, is a Serpent called *Juanna*, big as a Rabbit, has a ſpotted Skin, four Feet, and is never obſerved to have any Voice, is much eaten by the Inhabitants, and counted better Meat than Rabbits, as it is prepared by the *Barbarians* *.

THE *Kanina Serpent* that feeds upon Birds, is eaten by the Inhabitants, the *Braſilians*, and their *Negro-Labourers*, after they cut off the Head and Tail. *Ibid.* The *Dutch*, *Portugueſe*, and others in that Country, feed upon the *Lyboya Serpent*; 'tis of a prodigious, large Bulk, and deſcribed in another Place. *Ibid.* In old *Mexico*, we read how the *Indians* took a certain Serpent that carried thirty Young's, which were each a Finger long, and crept about immediately; and the old one being above 20 Foot long, ſerved the Natives for Veniſon †.

*AMERICUS Veſpuſius*, (a *Florentine*, who was the firſt, after *Columbus*, that diſcover'd *America*, and wrote the Hiſtory of his four Years Voyages) ſays, he ſaw ſome Serpents in *America*, which the Inhabitants commonly feed upon: They were of diverſe Colours, and as big as Kids. In the Hiſtory of that Country, we find the Natives of the Land fed upon Adders, Serpents, Toads, ——without any Scruple of Mind, or Injury to their Health.

THE Natives of *Tonquin*, a large Kingdom of *India*, beyond the *Ganges*, in treating their Friends, give them *Arrack*, a rich Cordial, in which Snakes and Scorpions have been infus'd; and is eſteem'd an Antidote againſt all Poiſons.

*INDIA* breeds Serpents in abundance of all Sizes, and Variety of moſt charming Colours: The People of *Siam* catch prodigious Numbers of them in the Woods, and expoſe them to Sale in the Markets, as Eels in *England*, for Animal Food ‡.

EXPERIMENTS have been made upon Animals, as Pigeons, Chickens—that were bit by Serpents, which have been eaten without any manner of Hurt, or painful Senſation; yea, Serpents that wereſlain have been given to Dogs, who fed upon them without danger, or any uneaſineſs ‖.

THE

† *Strabo*, lib. 16. Βιος νομαδικὸς—— *Cluverii Introduct.*
* *Ray*, p. 329. *Atl. Geograph. America.* p. 129. † *Atl. Geograph.* for *America*, from *Laet.* p. 628. ‡ *Le Comte*'s Memoirs, p. 504. ‖ Sr. *Redi*, p. 178.

THE *Circulatores*, or Dealers in Serpents, devour'd at their Tables even their Heads, and pour'd the Gall into their Cups when they drank, laughing at their Neighbours Timidity, who transform their Imaginations into Bug-bears.

THE Inhabitants of Mount *Athos*, between *Macedonia* and *Thracia*, are called *Macrobii*, that is *Long-livers*, or long-liv'd; and their Longevity is attributed to their feeding on Viper's Fleſh, which is a moſt elegant Nutritive *.

The *Ethiopians* are number'd among thoſe who feed upon Serpents, as one valuable Branch of their Suſtenance.

IN the Kingdom of *Congo* in *Africa*, the *Negroes* roaſt the Adders, and not only greedily feed upon them, but eſteem them as a moſt delicious Food †.

*ST. HELENA*, one of the *African* Iſlands, abounds with Serpents which the *Dutch* eat as a greater Dainty than Eels ‡. We read of a Man who liv'd at *Colonia Agrippina* in *Germany*, that fed upon Spiders, as the moſt delicate Diſh.——*N. B.* This *Cologne* is called *Agrippina* from *Agrippina* the Mother of *Nero* (who poiſon'd *Claudius* her own Husband, to make *Nero* her Son Emperor) and would have the Town honoured with a *Roman* Colony, as being the Place of her Birth ||.

IN *Cuba*, an *American* Iſland, they were peſter'd with many ſorts of Serpents, not ſo much from the ill Condition of the Soil, as by an old ſuperſtitious Whim of the Savages, who in former Times were not ſuffered to kill them, (this being a royal game, and a nice Diſh reſerved for the Higher Powers) and were not able afterwards to deſtroy them, when it would have been ſuffered **.

THE *Kalmuck Tartars* feed very much upon Snakes, Adders and Foxes——The *Syrians* eat Crocodiles, which live on the Land only.

*MITHRIDATE*, formerly one of the Capital Medicines in the Shops, has the Name from the Inventor, *viz. Mithridates* King of *Pontus*, who being overcome by *Pompey*, would have poiſon'd himſelf; but no Poiſon would work upon him, having accuſtom'd himſelf to eat Poiſon; thus deſcribed in an old Doggrel Rhyme, *viz.*

*King*

* *C. Geſner*, p. 76. † *Purchas Pilgrim*, Part ii. l. 7. ‡ *Atl. Afric.* p. 741.
|| *Tacitus*'s Annals, Vol. 1. B. iv. ** *Heylin*'s Coſmography, B. iv. p. 151.

*King* Mithridates *cou'd not poiſon'd be,*
*He drinking Poiſon oft, grew Poiſon-free.*

AFTER King *Mithridates* was vanquiſh'd, *Cneus Pompeius* found in his Cloſet the following Receipt, againſt Poiſon, writ with his own Hand, in this Manner, *viz.*

*TAKE two dry Walnut-kernels, as many Figs, of Rue twenty Leaves, ſtamp all theſe togother into one Maſs, with a Grain of Salt.* ——Under this Receipt was writ——*Whoever eats this Confection in the Morning faſting, no Poiſon ſhall hurt him that Day* *. In *America*, where Lizards are very good, they eat them, and ſo large, that one Lizard is enough to ſatisfy four Men. 'Tis very probable that they were eaten in *Arabia* and *Judea*, ſince *Moſes* ranks them among the unclean Creatures †.

THOUGH the Fleſh of venemous Creatures be nutrimental, and eaten with a good Reliſh, in many Places, yet it muſt be allow'd our old Hiſtoriographers in ſome Things hyperbolize upon the Subject. Thus *Avicenna*, the great *Arabian* Doctor, and others, ſpeak of a young Maid, who was fed with the Fleſh of poiſonous Creatures, from her tender Age; by which her Breath became venemous to thoſe who ſtood by her. And thus *Porus*, a certain *Indian* King, is ſaid to uſe Poiſon every Day, that he might kill others. It is a known Hiſtory, adds he, of a young Woman, fed with Poiſon, with which the *Perſian* Kings deſtroy'd whom they pleas'd.

ADD to this another traditional Opinion, *viz.* that ſome particular Perſons have an evil Eye, which affects Children and Cattle; yea, that ſome have this unhappy Faculty, tho' at the ſame Time void of any ill Deſign. This has been an old Tradition, as appears from that of the Poet ‖.

ON the Mountains of *Ceylon* in the *Eaſt-Indies*, are Serpents of ſuch vaſt Size, that they ſwallow young Cattle: Their Fleſh is very delicate, and has a moſt pleaſing Taſte; therefore is very much eaten.



* *Pliny*'s Natural Hiſt. Tom. ii. B. 23. † *Calmet in verbum——Hieronym. contra Jovinian.* lib. ii. ‖ *Neſcio quis teneros oculus mihi faſcinat agnos.* See *Martin* on the Weſtern Iſlands, *p.* 122, 123.

THIS Iſland of *Ceylon* is one of the moſt charming Situations on the Earth, the Key and Glory of the *Indies*; the Air ſo temperate, that, properly ſpeaking, they feel neither Heat nor Cold; the Vales and Hills are always covered with Flowers, the Fields cover'd with Fruits of all Sorts; and in the Woods are Serpents call'd *Lizards*, full three Hands long, whoſe Fleſh is excellent Meat *.

IN the ſecond Part is a more ample Deſcription of *Ceylon*.

THE *Iguana* Serpent is amphibious, lays numerous Eggs, grateful to the Taſte, is very good Nouriſhment, preferable to *Spaniſh* Rabbits; and in the City of *Mexico* theſe Serpents are brought to the Markets, eſpecially in the quadrageſimal Days.

A *Spaniſh* Hiſtorian ſays, the *Iguanas* are ſhap'd like the *Alligators*, very ugly, as big as Lap-dogs, of ſeveral Colours; the *Spaniards* obſerve, that their Fleſh taſtes like the Pheaſants, and feed upon it with pleaſure †.

THE learned *Ray*, ſpeaking of the *Liboya*, that monſtrous *American* Serpent, ſays, that after it has ſwallow'd a large Animal, its Head grows heavy and ſleepy, that it can neither run nor fight; the Hunters finding it in this ſtupid Poſture, ſoon ſtrangle him with a Rope; and being kill'd, cut the Carcaſs into Parcels, and ſell the Fleſh for Food, which is reckon'd a delightful Entertainment ‡. The ſame Author adds, that both *Africans* and *Americans* having cut off the Head and Tail of the *Kanina* Serpent, eat the Body as part of their conſtant Repaſt. *Ibid.* 328.

*BRASILIAN* Serpents call'd *Lizards* are flay'd, broil'd as little Fiſhes, and eaten by the Negroes or Blackmoors that are tranſported into that Country from *Africa*.

I AM inform'd of a Gentleman of the Law at *Ludlow*, who having prick'd a living Toad in various Parts, ſucks its Moiſture, and leaves it as muſt a Skeleton as the Purſe of a Client.

THUS we ſee that the Almighty is ſo far from being chargeable with Defect of Wiſdom and Goodneſs, in forming of Serpents, that both as Food and Phyſick, they may be equally improv'd to our Advantage.

I

* *Ribeyro*'s Hiſtory of *Ceylon*, preſented to the King of *Portugal*, 1685, tranſlated out of *Portugueſe* into *French*, printed at *Trevoux*, 1701. † *Herrera*'s Hiſt. Vol. ii. p. 14. ‡ *Raii Synopſis*, p. 334,—*Solo reſte—caroque ejus pro cibo gratiſſimo venditur*.

I SHALL only add one Remark here, that if Serpents, and other venemous Creatures, are hurtful to us, 'tis only by Accident, that is, they are not vexatious to us, of Neceſſity, but through our own Ignorance, Careleſſneſs, or Miſtake; *e. gr.*

" THE Birds we call *Stares*, ſafely feed upon *Hemlock*; *Storks* " feed on Adders, and Slow-Worms; which, and other hurtful " Creatures, would be as harmleſs to ourſelves, had we always " Caution enough to avoid them, or Wit enough to uſe them as " we ſhould. Thus *Aloes* has the Property of promoting Hæmor- " rhages; but this Property is good or bad, as 'tis uſed: if by one " that has the *Green Sickneſs*, it will prove a good Medicine; if " by one ſubject to a *Dyſentery*, or to ſpitting of Blood, a per- " nicious Poiſon." *

AND it is very probable, that the moſt dangerous Poiſons ſkilfully managed, may be made, not only innocuous, but, of all other Medicines, the moſt effectual. Opium corrected, loſes its narcotic Quality, and is ſafely given in great Doſes, in Fluxes, Catarrhs, and convulſive Caſes.

IT is generally agreed, there is no Part of a Viper, not even the Gall itſelf, but may be ſwallowed without harm; accordingly the Ancients, and, as ſeveral Authors of Credit aſſure us, the *Indians* and others at this day, both of the Eaſt and Weſt, eat them, as we do, Eels.

SPONTANEOUS Productions of the Earth were the firſt Food, and ſtill are the Suſtenance of numerous Nations. It was ſome time before they came to the Juices of Cattle, as Milk, and longer before they commenced carnivorous, and devoured their Fellow-Animals.

SOME think the Fruits of the Earth were intended as Man's ſole Food, and that nothing but Neceſſity or Luxury firſt prompted to feed upon Fleſh: And indeed, by the Structure of Man's Teeth, it looks as if they were not proper to devour Fleſh; and that Nature had rather intended and prepared them for cutting Herbs, Roots,——than, for tearing of Fleſh. Yea, Children don't affect Animal Food, till their Palates be vitiated by Cuſtom; and, further, when we feed upon Fleſh, it muſt be prepared by roaſting



* Dr. *Neh. Grew*'s *Coſmologia Sacra*, B. iii. cap. 2. p. 103.

or boiling, which makes it harder of Digeſtion, than all other Animal Food; and therefore forbid in Fevers, and other Diſtempers.

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## SECTION VIII.

*THAT venemous Creatures have been made Inſtruments of divine and human Vengeance, is moſt evident.* The romantic Account given in Antiquity, of ſtrange Feats done by a poiſonous Breath—does not affect the Truth of this Propoſition.

THE Antients divided Serpents, into good and evil Miniſters; thus the *Egyptians* looked upon ſome of them to be Adminiſtrators of Mercy, and others to be Meſſengers of Juſtice. *Oſiris* *, one of their Gods, is ſaid to ſend out Serpents, to chaſtiſe Evil-Doers †.

WHEN the Church of *Iſrael* murmured againſt God in the Wilderneſs, and cenſured the Conduct of Providence, he employs an Army of Serpents as his Agents, to correct the Rebels.—— Plagues, and other peſtilential Diſeaſes, were, in old times, reputed to be the Meſſengers of the Gods, and commiſſioned by them, to execute Wrath upon the Wicked.

SOME of the Heathens had exalted Notions of Virtue, and believed Men of Virtue to be the Favourites of the Gods, and that a vicious Life, being oppoſite to the Sanctity of their Nature, they could not let it paſs with Impunity.

AN Inſtance to this purpoſe we have in the Hiſtory of the Apoſtles, *Acts* xxviii. 1————6. The *Iſland* was called *Melita. And when Paul had gathered a Bundle of Sticks, and laid them on the Fire, there came a Viper out of the Heat, and faſtened on his Hand. And when the Barbarians ſaw the venemous Beaſt hang on his Hand; they ſaid among themſelves, No doubt this Man is a Murderer, tho' he has eſcaped the Sea, yet Vengeance* (δικη, *Juſtice*) *ſuffers not to live——They looked when he ſhould have ſwoln, or faln down*

* ——δράκων ἐπὶ νῶτα δαφοινὸς
Σμερδαλέος, τόν ῥ' αὐτὸς ὀλύμπιος ἧκε φάος δε. Hom. Iliad. B.

† *Ælian. Hiſt. Animalium.*

*down——And when they ſaw no harm come to him, they changed their Mind, and ſaid he was a God. How* came they to alter their Opinion? Becauſe, according to their Divinity, none elſe could thus command, and controul a venemous Serpent, which was one of the *Meſſengers of the Gods.*

" No venemous Beaſts, according to the fabulous Tradition, will " live in the Iſland, which they aſcribe to St. *Paul*'s Bleſſing, when " he was ſhipwreck'd there." They ſhew the Cave where they pretend he reſided, and reckon the Earth of it, an Antidote againſt Poiſon.

FROM this hiſtorical Paſſage, 'tis evident, that theſe Barbarians did believe a *Providence*, and the Doctrine of *Divine Juſtice*, which *Juſtice* they openly adored, under the Name of *Vindicta*, or *Nemeſis*, which was the *Goddeſs* of *Revenge*, whoſe Province was to inſpect the moral Conduct of all Men, and diſtribute Rewards and Puniſhments as the Caſe required. It was painted in the ſame manner as *Juſtice*, with a Pair of *Scales* in one hand, and a *Sword* in the other.

IN *Ethiopia*, we read of a large Country, this ſide the *Cynamolgi*, that was laid waſte, and entirely depopulated by Scorpions, before whom, the Inhabitants not being able to ſtand, fled for their Lives. The ſame Deſolation was made by the Scorpions at *Salamin*, an iſland not far from *Athens*, called the *Iſland* of *Dragons*, for which *Lycophron* is quoted *.

THE Inhabitants of *Amycla*, a Town in *Italy*, were deſtroyed by Serpents, being, as 'tis ſaid, of the *Pythagorean Race*, whoſe Laws forbid to kill Animals, and by ſuffering theſe venemous Creatures to multiply without Controul, they became inſufferable †.

THE Inhabitants of *Peſcara*, an antient City in *Africa*, were conſtrained to forſake their Habitations in *Summer*, by reaſon of *Scorpions* that were very numerous, and in that Seaſon, their Sting moſt dangerous: In Winter, when their Wounds were leſs dangerous, the Refugees turned to their Houſes ‡.

*DIODORUS SICULUS* obſerves how many Regions have been deſerted, for this reaſon; both People and Cattle being driven away by an Army of *Scorpions*, and their Allies.

IN

* *Conrad. Geſner. de Scorp.* † *Ibid.* ‡ *Atl. Geogr.* p. 319.

In the *Canary-Iſlands*, theſe venemous Animals are more dreaded than the Peſtilence. 'Tis ſaid they are hunted and taken by the *Turks*, who prepare the *Oil* of *Scorpions* from them *. In *India*, about the *Arrakkan-Lake*, the Country has been intirely diſpeopled by theſe miſchievous Creatures. *Ibid.*

In Times of War, Serpents have been preſt into the Service. Thus *Heliogabalus* (Emperor of *Rome*, ſo called becauſe he was *Prieſt* of the *Sun* before his Election) having, by his *Sacerdotal Incantators*, or ſacred Conjurers, gathered together ſeveral Serpents, contrived a Method to turn them looſe, before day, among his Enemies, which ſoon put them into a terrible Hurry, and a Motion, that was a Trial for their Lives; the Sight of the crooked Serpent being far more dreadful, than the Whizzing of a ſtraight Arrow †. The ſame Author informs us of Snakes thrown by a Sling-Staff into the Camp of the Barbarians, which did great Execution.

King *Pruſias* being overcome by King *Eumenes*, by Land, and intending to try his Fate by Sea, *Hannibal*, by a new Invention, made him victorious. The Stratagem was this: *Hannibal* having procured a great Number of Serpents, put them into earthen Veſſels; and by another Device, and in midſt of the Engagement, convey'd them into *Antiochus*'s Fleet, which proved more dreadful than Fire-balls, and feather'd Weapons, that flew amongſt them. At firſt, it ſeemed ridiculous to the *Romans*, that they ſhould arm themſelves, and fight with *earthen Pots*; but when they were broken, an Army of Snakes ruſh'd out, which ſo terrified the Marines, that they immediately yielded the Victory to *Pruſias*, the *Carthaginian* Hero's Friend.

We read in Hiſtory, how *Juno*, out of her hatred to *Hercules*, ſent two dreadful Serpents to devour him in the Cradle, which he ſoon cruſh'd with his Infant-Hands.

It was common among the *Antient Swedes*, to ſend out certain Flies (which they pretended to be their Familiars) to plague their Enemies. They alſo made *Magical Balls* for the ſame purpoſe, boaſting how they thereby conveyed Serpents into their Enemies Bodies.

The

* *Conrad. Geſner.* p. 29. † *Geſner. de Scorp.* ‖ *Juſtini Hiſt.* lib. xxxii. ad finem.

THE *Laplanders* had their *Magical Tyre*, which was a Ball about the Bigneſs of a ſmall Apple, (made of Moſs, or Hair of Beaſts) which, they ſay, is quickned and moved by a particular Art; they perſuade themſelves, that by this *Tyre*, they can ſend Serpents, or what they pleaſe, into any Man, to torment him. When this *Ball* is thrown, it goes like a Whirlwind, and as ſwift as a pointed Arrow *.

IN the Book of *Daniel*, mention is made of ſeveral kinds of Magicians in *Chaldea*, under King *Nebuchadnezzar*; one is *Mecaſphim*, a word which by St. *Jerome*, and the *Greeks* is tranſlated *Maleſici*, *Enchanters*, ſuch People as make uſe of noxious Herbs and Drugs, the Blood of Victims, and Bones of the Dead, for their ſuperſtitious Operations †.

" The Tyrants of *Japonia* invented a ſtrange Puniſhment for " thoſe who confeſſed Chriſt.——They hung them with their " Heads downwards, half their Bodies into a large Hole digged in " the Earth, which they filled with *Snakes*, *Lizards*, and other " poiſonous Vermin; but even thoſe (ſays my Right Reverend " Author, the learned and pious Biſhop *Taylor*) were better Com- " panions than thoſe infernal Dragons in the Pit of Hell ‖." The *Romans*, when they puniſh'd any for *Parricide*, to expreſs their Abhorrence of ſo heinous a Murder, they ſhut him up in a Sack, with a Serpent, an Ape, and a Cock.

TO theſe Inſtances, I ſhall add, that the Attendants of *Pluto*, Prince of the Infernal Regions, are repreſented in a *Serpentine Habit*, viz. the *Furies*, *Harpies* ——

IN his Train, are three *Diræ*, *Eumenides*, or Furies, *viz. Alecto*, *Megæra*, and *Tyſiphone*, whoſe Heads are covered with long and dreadful Snakes, inſtead of Hair, with Whips, Chains, and flaming Torches, in their Hands, to puniſh the Guilty. Theſe alſo attended the Throne of *Jove*, and were accounted to be Meſſengers of the Gods, whoſe Office it was to execute their Decrees in the Infliction of Calamities upon Mortals.

THESE *Furies* had their Temples and Worſhippers, and were deſcribed in Figures of ſo frightful a Form, that they durſt ſcarce mention their Names without Horror.

*TY-*

* *Schefferus*'s Hiſtory of *Lapland*, cap. xi. p. 60. † *Calmet*'s Hiſt. Crit.—Dictionary. ‖ *Contemplations*, Book ii. chap. 6.

*TYSIPHONE*, one of them, enraged at an innocent Youth, pluck'd off one of her Snakes, and threw it at him, which wound about his Body, and immediately ſtrangled him. Some ſay, that we ſee theſe three Furies on a Medal of the Emperor *Philip*, ſtruck at *Antioch*, on whoſe Reverſe are repreſented three Women, arm'd with a Key, burning Torches, Poniards, and Serpents.

THE Daffodil was ſacred to the Furies, and ſuch as offered Sacrifice to them were crowned with it*.

AS ſoon as departed Souls had been examined by *Minos*, *Radamanthus*, and *Æacus*, and found guilty, and Sentence paſt, they were delivered to the Furies, who caſt them down headlong into *Tartarus*, the Place of Torment,—and all thoſe who had lived well, were conducted to the *Elyſian* Fields.

*HOMER* ſpeaks of them as the Executioners of Juſtice upon falſe Swearers, among other Inſtances:

*Infernal Furies, and Tartarean Gods,*
*Who rule the Dead, and horrid Woes prepare*
*For perjur'd Kings, and all who falſly ſwear.*

THE *Harpies* † were monſtrous and cruel Birds deſcrib'd with Women's Faces, and *Dragons Tails*, to render them more formidable to Mankind: The Antients looked upon them as Dæmons or Genii, which laſt *Homer* calls *Podarge*. About *Kaskan* in *Perſia*, is a fine and fertile Country, but plagued with Multitudes of *Scorpions*, which haunt the Inhabitants, eſpecially in that Town (one of the moſt populous and eminent Marts in that Empire) where the Inhabitants, for fear of that venemous Animal, dare not ſleep upon the Floor (as in other Places, where they only throw a Quilt upon the Tapeſtry) but have light Couches, hanging down from the Roof, like Seamens Hammocks, or hanging Beds on ſhip-board.

THEY have indeed a ready Help againſt its venemous Wounds, which is made of the Filings of Copper, tempered with *Vinegar* and *Honey*, which proves a ſpeedy Cure; but if neglected, the Patient is in danger of his Life. This, ſays the Hiſtorian, I preſume, has been firſt found out by the antipathetick Quality,

* From *Euſtathius*, on the firſt Book of the *Iliad*.
† *Aello*, *Ocypete*, and *Celæno*, Virg. Æneid. lib. 3.

lity, which ſeems to be between *Scorpions* and *Copper*; for not far from the City is the Copper-Mine, where, as before, if one of theſe Animals be brought, it dies immediately. *Q. Whether this be not* Herbert's Parthian?

YEA, to render a future State terrible to Mortals, the Heathens, ſpeaking of departed Souls, feigned, that at their Deſcent from *Charon*'s Boat (who was the Ferryman of Hell) they met *Cerberus*, a monſtrous Dog, with three Heads, who was covered all over with *Serpents*, inſtead of Hair. There was the Monſter *Chimæra* that vomited Fire, her Head like a *Lion*, Middle like a *Goat*, and her Tail like a furious *Dragon*; ſo ſings the Poet:

——— Cerberus, *who ſoon began to rear*
*His creſted Snakes—he gapes with three enormous Mouths.*
Dryden's Virgil.

So another:

*For as the* Pope *that keeps the Gate*
*Of Heaven, wears three Crowns of State;*
*So he, that keeps the Gates of Hell,*
*Proud* Cerberus, *wears three Heads as well.*
*And, if the World have any Troth,*
*Some have been canoniz'd in both.*
Hudibras.

BUT further, we may obſerve, that beſides this frightful Appearance of Serpents to ſalute their Entrance into Hell, there was Variety of Puniſhments for them when there. Thus the *Danaides* were condemned to *Tartarus* by the Poets, to be continually employed in filling a Cask perforated at the bottom; *Phlegas*, condemned by *Apollo* to Hell, where he ſat upon a rolling Stone, in conſtant danger of falling into a Pit of greater Miſery; *Tityus*, adjudged to Hell, where a Vultur feeds on his Liver, and the Liver always grows with the Moon: Nay, ſuch were the horrible Preparations in Hell, that *Virgil* *, after a Survey of it, declares, that had he a hundred Mouths and Tongues, they would not ſuffice to recount all the Plagues of the Tortured: ſo that it is no wonder to ſee them repreſent the infernal Priſon in Figures the moſt frightful.



* *Æneid.* lib. vi. ver. 638.

And as the Heathen had their terrible Place for bad Men, ſo, to prompt them to Virtue, they had their *Elyſium*, i. e. a Place of Pleaſure in *Hades*, furniſhed with moſt pleaſant Fields, agreeable Woods, Groves, Shades, Rivers; whither the Souls of good People were ſuppoſed to go after this Life. Theſe are finely deſcribed by the Poet:

——— *locos lætos & amæna virenta*
*Fortunatorum nemorum ſedeſque beatas.*

A

# NATURAL HISTORY

OF

# SERPENTS.

## PART II.

*Which gives a View of moſt Serpents that are known in the ſeveral Parts of the World, deſcrib'd by their various Names, different Countries, Qualities,* &c.

THE Serpents are a numerous Tribe, and their Dominions of large Extent, lying both in Sea and Land: No part of the World but what is repleniſh'd with them, more or leſs, in ſome form or other. In deſcribing them, I ſhall begin with,

I. THE *Viper*, or *Adder*, a ſubtle and poiſonous Creature, ſlender in Body, about a Foot and half long, with fiery and flaming Eyes, a long and cloven Tongue, which when irritated, it darts forth with Violence, and looks like a glowing Fire-brand; has a big Head, and flatteſt of the ſerpentine kind.

It is ſlow in its motion, and does not leap like other Serpents, but is very nimble to bite when provok'd. The Scales under the Body reſemble that of well-poliſh'd Steel. They appear in divers Colours, yellow, aſh, green; and others of *Libya*, like the Inhabitants, of a blackiſh Hue; its Front not unlike that of a Hog.

*VIPERS* of other Nations, are ſuppoſed to be larger than the *European*, eſpecially the *Troglodite-Viper* *, which is ſaid to be above fifteen Cubits long: and the Hiſtorian adds, viz. *That there are no domeſtick Vipers.* I preſume, he means they are not brought up among the Children of the Family, as ſome Serpents are ſaid to have been; this little venemous Reptile being of a more miſchievous Nature †.

The *Viper* differs from the *Snake* in bulk, being not ſo large, and their Scales more ſharp, and Head more large: They alſo differ in this, *viz.* Snakes lay their Eggs, twenty, thirty, ſixty, and a hundred ſometimes, in one Neſt, not quite ſo large as that of a Magpye (which are incloſed with a whitiſh Skin, but not with Scales) in Dunghills and other warm Situations, where they are hatch'd by adventitious Heat, commonly call'd Adders in this Country; whereas Vipers make uſe of their own Matrix, and bring forth live Vipers: Their young ones come forth wrapt up in thin Skins, which break on the third day, and ſet the little venemous Creatures at liberty, therefore rank'd among the viviparous Animals.

Their Births are much like young Snigs for Bulk; they generally bring forth about twenty young ones, but only one each day. It is obſerv'd of the Viper, that its Internals are not fetid, like thoſe of ſome other Serpents, that are intolerable.

The Eggs of *Lizard-Serpents*, which are ſo much eſteem'd in the *French-Iſlands* of *America*, are of the ſame Size and Figure as thoſe of Pigeons, and are generally uſed in all ſorts of Sauces: When the Females lay their Eggs, they make a Hole in the Sand, and cover them with it, and the Heat of the Sun is ſufficient to hatch them ‡.

*ALBERTUS* is quoted for a Battle between a Viper and a Magpye, occaſioned by her creeping up into a Magpye's Neſt, and

* *Ælian de Nat. Animal.* † *Conrad. Geſner. Hiſt.* p. 75. ‡ *Fevillee's Journal of the Phil. Math. and Bot. Obſ.*

and devouring her Brood in the Mother's abſence, who upon her Return made a hideous clattering, which ſoon brought in its Mate; whereupon both, with united Beaks, fell upon the Plunderer, and after a ſharp Engagement demoliſh'd the Enemy.

FATHER *Fevillee* in the Woods of the Iſland *Martinique*, "being frighted by a large Serpent, which he could not well "avoid, his Dog immediately fell on, and took the Serpent "by the Head: The Serpent ſurrounded him and preſs'd him "ſo violently, that the Blood came out of his Mouth; and "yet the Dog never ceaſed till he had entirely tore it to pieces. "The Dog was not ſenſible of his Wounds during the Fight, "but ſoon after, his Head prick'd by the Serpent ſwell'd prodi-"giouſly, and he lay on the ground as dead; but his Maſter hav-"ing found hard by a *Bananier*, which is a very watry Tree, he "cured him with the Juice of it, and ſome Treacle *."

THE *Viper* is common in ſome parts of *France*, eſpecially in *Dauphiny* or *Poictou*, from whence all the Vipers come that are ſold in *Paris*. They are uſually taken with wooden Tongs, or by the end of the Tail, which may be done without danger; for while held in that Poſition, they can't wind themſelves up to hurt their Enemy. The Viper-Catchers have their Specificks, in which they can ſafely confide, as not to be afraid of being bitten; which they ſay is *the Fat of a Viper*, immediately rubb'd into the Wound, which is one of the moſt venemous in the animal World.

THESE Vipers are uſually put and kept in a Box with Bran or Moſs; not that theſe Ingredients ſerve to feed upon, as ſome may fancy; becauſe 'tis ſaid, *they never eat after they are taken* and confin'd, but live on the Air, and will live ſo, many Months: But more hereafter. *The Deſtruction* of Vipers by human Spittle, the Coition of the Marine with Lampreys, the pregnant Viper biting off her Companion's Head, and the Revenge of it by the Younglings——I place among vulgar Errors.

II. THE *Amodytes* is a Serpent very venemous and fierce, of a ſandy Colour, black Spots, and of about a Cubit long. The Wound given by the Female, the weaker Veſſel, is ſaid to be moſt dangerous: Its Jaws are larger than the common Vipers, and from ſome Eminencies upon the Head, like a Tuft of Fleſh, is called *Cornutus*.

* *Fevillee's Journal of the Phil. Math. and Bot. Obſer.*

*Cornutus.* Its Wounds prove fatal without a ſpeedy Cure. It is found in *Lybia*, a Limb of *Africa*, and alſo in *Illyricum*, and in ſome parts of *Italy* *.

THIS Serpent is called *Cornutus*, a horned Beaſt †. Of this Form, is a numerous Herd; we read, that in the *Roman* Army was a Band of Foot Soldiers called *Cornuti*.

UPON the Continent of *America* are Bulls and Cows, that have no Horns, ſays Dr. *Ch. Leigh*——who adds, "The Defect "of *Horns* in theſe Beaſts, brings into my mind a remarkable "Phenomenon of one *Alice Green*, whoſe Picture I have ſeen in "*Whalley-Abby*, in *Lancaſhire*. This Woman had *two Horns* "which grew out of the back-part of her Head; they grew "backwards like thoſe of Rams, and were about three Inches "long; theſe ſhe caſt once in three Years, and had always into-"lerable Pains, before the Horns broke out ‡."

HE might have mentioned another innocent Creature, on whoſe Head a treacherous Companion inoculates a Scion, which intitles him to the Title of Cuckold, a word derived from *Cuckows*, who having no Beds of their own, invade their Neighbour's. Of the *Cuckow* 'tis ſaid, that having no Neſt, ſhe takes poſſeſſion of ſome other Bird's Neſt, deſtroys the Eggs, and lays in it an Egg of her own, which the innocent Bird brings forth and nurſes for its own ||.

III. THE *Ceraſtes* is a Serpent of the viperine Kind; its Head reſembles the *Cornigerous*; it belongs to the *Libyan* and *Nubian* Family: Its Teeth are like thoſe of the Viper, and it brings its Succeſſors into the World after the ſame manner.

ITS Conſtitution is very dry, which refines and exalts its Poiſon, and makes it more dangerous; the Wound is generally attended with Diſtraction, and continual pricking as with Needles. Some ſay, 'tis of a whitiſh Colour, others arenaceous; it loves ſandy Habitations, where it often ſurpriſes the unwary Traveller: And all agree 'tis of a moſt cruel Nature; and therefore in ſome Places 'twas made the Executioner of Malefactors **, as the Juice of

* *Comitatu imprimis Goritienſi invenitur.—Ray.*

† *Lucan. Pharſal.* lib. ix.

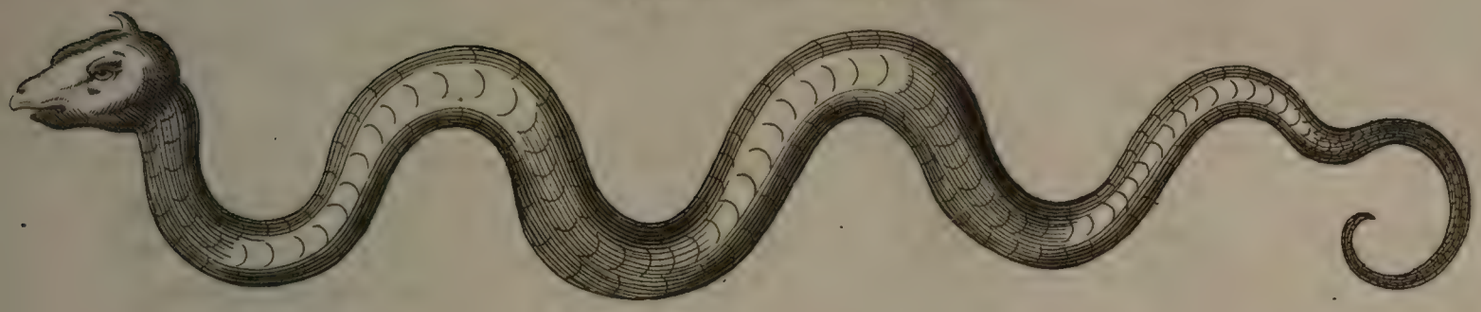
‡ His *Natural Hiſtory of Lancaſhire*, Book ii. p. 3.

|| Dr. *Willoughby*, who writ the Hiſtory of Birds, affirms this Account of the Cuckow to be true upon his own Knowledge, according to Mr. *Ray*.

** *Nunc potes actutum inſidiatoremque Ceraſten—Non is corpus habet, ſed quatuor aut duo profert Cornua.* Nicander in Ther.

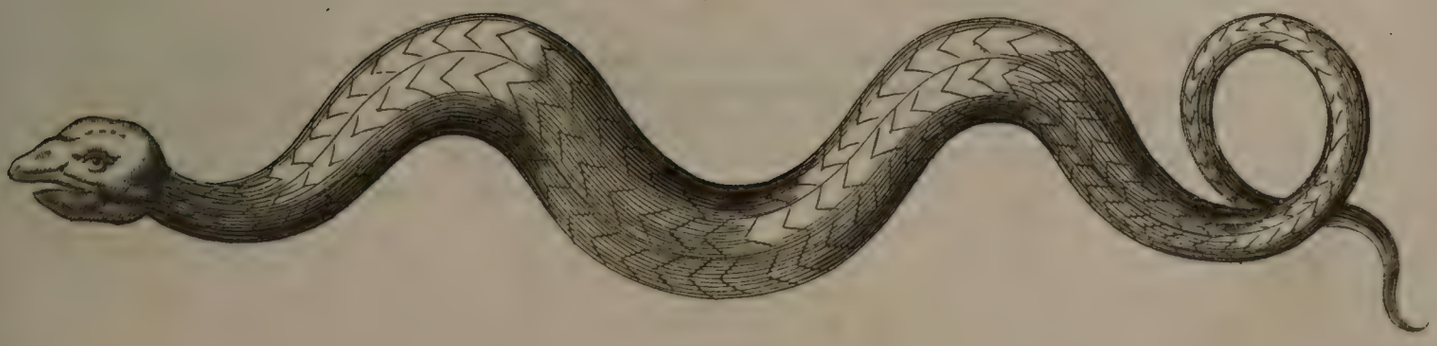
The Viper, or Adder.

The Hæmorrhous.



The Cerastes.

The Seps.



of the *Cicuta*, (an Herb like our *Hemlock*) was among the *Athenians*.

Some ſay 'tis of the aſpick kind, as the *Arabians*; in length a Cubit or more, with two Horns on the Head, reſembling Snail-Shells: It lies perdue near travelling Paths, and is very crafty in decoying little Birds into the Snare.

Its Wounds ſoon kill, if one of the *Pſyllian* People be not immediately called in. *N. B.* Theſe *Pſylli* are a noted People of *Syrenaica* in *Africa*, endued with a natural Faculty of deſtroying Serpents upon ſight, and curing their Wounds by a Touch of the Hand; of whom we have this Account, *viz.* .... *Crates* of *Pergamus* ſays, that about *Parium* in the *Helleſpont*, there were Men, named *Ophiogenes*, who cured thoſe wounded by Serpents with a Touch. *Varro* teſtifies there were ſome of them in his time.

*AGATHERCIDES* writes, that in *Africa* the *Pſyllians* (a People ſo called from King *Pſyllus*, from whom they were deſcended, and whoſe Sepulchre is to be ſeen at this day in the greater *Syrtes*) did in the ſame manner heal People wounded by Serpents. 'Tis ſaid they had ſome extraordinary Quality in their Nature, that would ſuddenly kill all Serpents.

It was by theſe they tried the Chaſtity of their Wives, thus, *viz.* When a Child was born, and its Legitimacy queſtionable, they laid it in a *great Veſſel* full of theſe *ceraſtick Serpents*, that immediately breathed Deſtruction; but when they came near the Child, their Rage ſoften'd, and they immediately fled from it; which proved the Legitimacy of the Child, that he was a true *Pſyllian*, born in lawful Wedlock, becauſe Serpents could not poiſon it, nor endure its Preſence *.

However this romantic Account may appear, it may doubtleſs be philoſophically accounted for by Effluviums emitted from their Bodies, that proved fatal to Serpents.

The *Engliſh* Annotator upon *Lucan*, who was Nephew to *Seneca*, obſerves much to the ſame purpoſe, when he ſays, Theſe *Pſylli* (a People inhabiting thoſe parts of *Africa* called *Marmarica*, bordering on the *Nile*) are fortify'd by Nature with an incredible Privilege

* *In dolium ceraſtarum plenum infantem conjicere*, Ælian. lib. i. cap. 57. Gyllii Acceſſio, cap. 37. *N. B.* If the Child was begotten by a Stranger, 'twas killed by Poiſon; if lawfully begotten, the Privilege of his Father's Blood protected him againſt the Venom.

Privilege againſt the Strength of Poiſon, and ſuſtain no Harm by the biting of Serpents.

THE Serpents, ſays *Pliny*, are afraid of them, and when others are bitten by them, theſe *Pſyllians* by ſucking the Wounds, cure them.

THE *Marſians* in *Italy*, 'tis ſaid, are ſtill in poſſeſſion of this natural Power againſt Serpents, and are ſuppoſed to deſcend from the Son of *Circe*, the famous Enchantreſs.

THE Trial of Childrens Legitimacy by Serpents, puts me in mind of Hereditary Right; whoſe Title was try'd by the *Fatal-Stone*, on which the *Iriſh Monarchs* uſed to be inaugurated on the Hill of *Tarah*; and which being incloſed in a *Wooden-Chair*, was made to emit a Sound under the rightful Candidate, when he ſat in it; but was quite ſilent under one who had no Title, or not a good one; that is, one who was not for the Druidick Prieſt's Turn.

" This Stone was ſent to confirm the *Iriſh* Colony in *Scotland*, " where it continued to be the Coronation-Chair till in the Year " 1300, *Edward* I. of *England* brought it from *Scoon*, and placed " it under the Coronation-Chair at *Weſtminſter* *; and there it " ſtill remains, is uſed in the Coronation, the antienteſt reſpected " Monument in the World †. The Vulgar call it *Jacob*'s Stone, " as if this had been his Pillow at *Bethel*." *Note*, Antique Appearances often give birth to popular Superſtitions.

SUCH natural Power againſt *Diſeaſes* did in our Days appear in the celebrated Mr. *Greatrix*, before *whoſe Hand they fled.* In the Philoſophical Tranſactions we have the following Account of it, received from Eye-Witneſſes,—*e. g.*

" . . . My own Brother, *John D——n*, was ſeized with a vio- " lent Pain in his Head and Back: Mr. *Greatrix* (coming by ac- " cident to our Houſe) gave preſent Eaſe to his Head, by only " ſtroaking it with his Hands. He then rubb'd his Back, which " he moſt complain'd of, and the Pain immediately fled from " his Hand to his right Thigh; then he purſued it with his " Hand to his Knee, from thence to his Leg, Ancle and Foot; " and at laſt to his great Toe. As it fell lower, it grew more violent;

* Ni fallat fatum Scoti quocunque locatum
Invenient lapidem, regnare tenentur ibidem.

† *Iſland's Collect.* A. D. 1726.

" violent; and when in his Toe, it made him roar out, but upon " rubbing it there, it vaniſh'd.

" A young Woman being ſeiz'd with a great Pain and Weak- " neſs in her Knees when a Girl, uſed divers Means to no ef- " fect: After ſix or ſeven years time, Mr. *Greatrix* coming to " *Dublin*, he ſtroak'd both her Knees, and gave her preſent " Eaſe, the *Pain* flying downward from his *Hand*, till he drove " it out of her Toes; the Swelling that always attended it, did " in a ſhort time wear away, and never troubled her after.

" .... A certain Gentlewoman being much troubled with a " Pain in her *Ears*, and very *deaf*, Mr. *Greatrix* put ſome of his " Spittle into her Ears; which, after chafing them, ſoon cured " her, both of the Pain and Deafneſs..... Her Uncle was cured " by him of the ſame Malady, and in the ſame manner.

" .... A Child, being extremely troubled with the King's- " Evil, was touch'd by King *Charles* II. and was nothing better; " but was ſoon and perfectly cured by Mr. *Greatrix* *."

IV. THE *Hemorrhous* Serpent is an *Egyptian* of the viperine kind; of ſandy and bright Colour, enamel'd with black and white Rays on the Back; flaming Eyes, corniculated Brows, and is defended by an Armature of rough and ſharp Scales; which by one is given as the Reaſon of making ſome Noiſe as it goes, which another denies, becauſe it wants the *Sonalia* †.

THIS Creature is little in Body, but great and terrible in its Executions; for when it wounds any Perſons, all the Blood in the Body flows out, at all the Apertures of it, which is immediately follow'd with Convulſions and Death ‡.

THE *Atlas* from *Ribeyro* mentions an *Indian Serpent* of the ſame malignant Nature, whoſe Poiſon operates with ſuch Violence, that the Perſon wounded by it bleeds at the Eyes, Noſtrils, Ears, and all the Pores of the Body, and the miſerable Patient is irrecoverable.

I THE

* *Lowthorp's Philoſoph. Tranſactions abridged*, vol. iii. p. 11, 12. Edit. 2. Communicated by Mr. *Thoresby*, N. 256. p. 332. 1699. In Page 10. an account is given of the wonderful Effects of Touch and Friction.

† *Caret Sonalibus. Nierembergius*, p. 269.

‡ *Gyllius*, p. 261. *Rati Synopſis Meth.* 8vo. A.D. 1693. *Invenitur in Ægypto & aliis locis quibus Thonis imperavit. ibid. & in agris Jucatenſibus.*

At non ſtare ſuum miſeris paſſura cruore
Squamiferos ingens Hæmorhois.

THE Poet laments the Death of the *brave and noble Tullus* *, by this bloody Serpent; which is alſo found in *India* (according to *Diodorus Siculus*) in that part where *Alexander* the *Great* conquer'd *Porus*, the *Great* King of the *Indies*. The Conqueror bid *Porus* aſk of him whatever he deſired; who anſwered, *That he only deſired to be treated as a Prince:* with which *Alexander* was ſo charm'd, that he not only gave him his Kingdom again, but ſome of the Provinces he had conquered in that Vicinity. *N. B.* On the Bank of the River *Hydaſpis*, *Alexander* built a Town, which he call'd *Bucephala*, in remembrance of *Bucephalus* his great Horſe, which died and was buried there.

V. THE Serpent *Seps*, which by ſome is ſaid to be the ſame with *Sepedon*, is about two Cubits long, the Head broad, and of divers Colours. Both theſe are of the ſmaller Species, but moſt venemous, and therefore are rank'd in the ſecond Claſs of Serpents. The Virulency of the Poiſon is not in proportion to their diminutive Stature.

WHEN any are wounded by theſe venemous Animals, the Hair of the Head immediately falls off, the whole Body turns ſcurfy, leprous and putrid; yea, the very Bones, as well as the Fleſh, putrify and corrupt; therefore ſome call it the *putrid Serpent* †. The Poet accounts for the Symptoms of its Poiſon ‡.

THESE Serpents are *Aſiaticks*, Inhabitants of the Rocks in *Syria*; *Syria*, the ſuppoſed weſtern *Porch* of *Paradiſe*. Theſe reſemble the *Hemorrhous* in Colour and external Figure: According to *Ælian*, they change into the Similitude of the Things they light upon. He might, I think, as well have ſaid, they chang'd their *Notes* on different Trees, ſince there is a kind of relation between *Muſick* and *Colour*, as the Learned *Newton* obſerves.

VI. *KOKOB* Serpent, is between three and four Foot long, of a duſky Colour, and made beautiful by Spots of red and light Blue. Its Wounds are terrible, and the Effects not very diſſimilar to thoſe of the *Hemorrhous*. *Nierembergius* obſerves, that it reſides

* *Lucan*, lib. ix. p. 269. *Impreſſit dentes Hemorhois aſpera Tullo magnanimo Juveni.*

† *Nonnulli ex Scaligero, non male putriam vocare. Jonſtonus*, p. 14.

‡ *Mors eſt ante oculos Seps ſtetit exiguus—Parva modo Serpens, ſed qua nonnulla cruentæ Fugit rupta cutis.* Lucan Pharſal. lib. ix. p. 271.

reſides among Stones; and when it rambles out, and hears any Noiſe, makes towards it like a mighty Hero. Thus the *Gallic* Monarch, upon Debates among Princes, marches out as ſovereign Umpire of *Europe*, and never returns home but by way of *Lorrain*, *Corſica*, *Palatine*, or *Spaniſh Flanders*.

VII. The *Aſp*, ſo called from the *Aſperity* of its Skin, as *Arnoldus*, or from *aſpiciendo*, becauſe of the Acuteneſs of its Eyes. A Serpent well known, but not accurately deſcrib'd, ſays the Learned Mr. *Ray:* Some make it a ſmall Serpent, others ſay 'tis ſeveral Feet long; and both may judge right, for according to *Ælian*, there are various Species of Aſps; ſome a Foot and half long, and others ſix.

AMONG theſe different Proportions, the leaſt of them is ſaid to be moſt hurtful, and kills the ſooneſt. Its Poiſon is ſo dangerous and quick in its Operation, that it kills almoſt in the very Inſtant that it bites, without a Poſſibility of applying any Remedy: They die within three Hours, ſays my learned Author *; and the manner of their dying by Sleep and Lethargy, without Pain, made *Cleopatra* chuſe it as the eaſieſt way of diſpatching herſelf. (More of this further on.)

THESE Aſpick Serpents, are the Growth of ſeveral Climates: *Olaus* obſerved ſome of them in the northern Parts, of rugged and rough Skins, aſh Colour, ſparkling Eyes, three or four Cubits long †; tho' Lovers of warm Situations, yet delight in ſhady Retirements ‡. Many of them are found in the *Spaniſh* Iſlands †; but *Egypt*, *Libya*, and other Places in *Africa* claim the greateſt Right to them, for there they are moſt numerous and venemous.

WHEN provok'd, the Neck of this Creature ſwells, and the Wound then given, is moſt dangerous. Its Teeth are of conſiderable length, growing out of the Mouth like the Tuſks of a Boar. The Hiſtorian ſays, that two of the longeſt Teeth have little Cavities in them, covered with a thin Skin, that ſlides up when it bites, by which means the poiſonous Liquid runs out, and drops into the Puncture; after which, it recovers its Station.



* *Calmet in Verbum*, p. 213. † *Jonſtonus Hiſt. de Serp.* p. 15.
‡ Ideo *Seneca*, ad umbram exſurgere dixit.

In *America*, says a celebrated Historian, are found *Asps* with Stings in the Tail, wherewith they strike and kill *.

The Banks of *Nilus* abound with *Asps*, who have Sagacity enough to remove their Habitations to a place of Safety, several days before that River overflows the Rising-Grounds about it: 'Tis also said the *Crocodile* and *Tortoise* recede with their Eggs, to a Situation not accessible by that mighty Flood; a Flood that makes the Land of *Egypt*, a Region of Fertility, a Flood dreaded by these Animals, and ador'd by the *Egyptians*, those Sons of Contradiction, who consecrated their Animals to the Gods, and then worshipped them, and upon Occasions kill'd them. (Can we behold such Instincts in the *Crocodile*, &c. without acknowledging the Divine Wisdom that ordain'd 'em!) No Nation more knowing, and more sottish, *e.g.* Upon the Statue of *Minerva*, or the Goddess *Isis*, was this Inscription, *viz. I was she that was, that am, and shall be, and that am every thing.* Which being an exact Interpretation of the Word *Jehovah*, and the same Definition the Almighty appropriates to himself, I can't, says the Learned *Jurieu*, conceive, how a Nation that was arrived to such a high Degree of Knowledge, should have worship'd *Bullocks—as Gods.*

*PLUTARCH* gives a strange relation of them, *viz.* that in case of any extraordinary Calamity, as War, Plague, Famine, the *Egyptian* Priests used to threaten the *sacred Beasts* most horribly: If they failed to help them, they whipt them till the Blood follow'd; and if the Calamity did still continue, they kill'd those sacred Beasts by way of Punishment †. The Reverse of this is given us in a *Clan* of *Tartars*, who, when exposed to any imminent Calamity, sacrifice their Priests, in order to intercede for them with the Gods in the other World.

It has been said, that the *Asp*, when exasperated, did, with an erected Head, cast out of its Mouth liquid Poison; but it now appears, it darts it only by its Bite, or by Poison taken from it by Force, and poured into a Wound made by another; and both the Wounds so made, soon terminate in an *easy pleasant Exit*; which is supposed to be the reason why Queen *Cleopatra* chose this kind of Death, that is, to poison herself by an Aspick Dose. This reminds me of a certain Herb I have read of, in

* *Jonstonus Hist. Nat. de Serpentibus.* p. 15. † *Jurieu* from *Plut. de Is. & Osir.*

in *Arabia*, which (according to the Tradition) *if a Man ſlept upon*, he died in his Sleep without any Pain.

A CERTAIN learned Pen, makes this Remark upon *Cleopatra*'s Caſe, *viz.* that ſhe was not bit by an *Aſp*, as ſome have aſſerted, but did that which was more ſecret and ſure; that is, after ſhe had bit her own Arm, infuſed Poiſon into the Wound, expreſſed before-hand from an *Aſp* by Irritation, and preſerved in a Phial for that purpoſe: Or, as *Dio* ſays, ſhe wounded her Arm with a Needle, or Dreſſing-pin, and then poured the Poiſon into the bleeding Wound. This ſeems probable, becauſe no Serpent was found in her Chamber or near it.

THE *Queen*, in order to find the moſt eaſy Paſſage out of this Life, made an Experiment upon Criminals by various kinds of Poiſon, and Application of diverſe ſorts of Serpents, and found nothing came up to *Aſpick Poiſon*, which throws Perſons into a pleaſant Sleep, in which they die *.

*Obj.* If it be ſaid, that in the Triumphs of *Auguſtus*, Queen *Cleopatra* is *drawn with an Aſp in her Hand:*

I ANSWER, That I apprehend that Device might only be *Pictorial-Licence*, or a Flouriſh of the Painter to affect the People, by *diſplayiug the Heroiſm* of a Woman, who to prevent the Diſgrace of Captivity, *embraced Death at the hands of a Serpeut*, a terrible Creature, to which none has ſo great an Averſion as the female Sex. Excuſe a poetick Digreſſion.

## On the ASP and its POISON.

*——Welcome thou kind Deceiver,*
*Thou beſt of Thieves! who with an eaſy Key*
*Doſt open Life, and unperceiv'd by us,*
*Even ſteal us from our ſelves; diſcharging ſo,*
*Death's dreadful Office, better than himſelf.*
*Touching our Limbs ſo gently into Slumber,*
*That Death ſtands by, deceiv'd by its own Image,*
*And thinks himſelf aſleep* †*——*

SOME

* *Plutarch's Lives* of *Marc Anton.* and *Cleopatra*, and *Fr. Redi Nobilis Aretini Experiment.* p. 170,—1,—2,—3.

† *Dryden, All for Love.*

SOME are of Opinion, that the *Aſp* is *David's deaf Adder*, Pſal. lviii. 45. *They are like the deaf Adder that ſtops her Ear, which will not hearken to the Voice of Charmers, charming never ſo wiſely.* They are like the *deaf Aſp*, ſays the *Hebrew* and the *Septuagint*. The word in the Original is * *Pethen*, q. d. *Unperſuadedneſs*; hence, wicked Men are called Απειθεις in the *New Teſt.* unperſuadable, which the *Engliſh* Tranſlation renders *Diſobedient*, Tit. i. 16.

THE common Tradition is, that when Men by Inchantments and Charms have attempted to take theſe Serpents, they ſtopt one Ear with the Tail, and the other was either deaf, or made ſo by laying it cloſe to the Ground. Some are of Opinion, that there is a ſort of *Aſp* that really is deaf, which of all others is the moſt dangerous, and is meant by the *Royal Prophet* here.

THAT there was a Practice of charming Serpents by ſome Art or other, ſo that they could neither *bite* nor *ſting*, ſeems evident from the ſacred Writings. *e. g.* Eccl. x. 11. *Surely the Serpent will bite without Inchantment.* Jer. viii. 17. *I'll ſend Serpents, Cockatrices, among you, that will not be charmed, and they ſhall bite you, ſays the Lord.*

AMONG other Things the word *Charmer*, ſome ſay, ſignifies *one* that conjoins and conſociates; that is, that by Sorcery gather'd Serpents together, and made them tame and familiar; or the *Perſon* may be ſo call'd, becauſe by *Magick Art*, he aſſociated with *Demons*, the Lords of Serpents.

WE are inform'd by Hiſtory, of ſome, who have ſummoned together a hundred Serpents at once; but by what method, I leave the Reader to judge. *Montanus*, a famous Phyſician, and Profeſſor at *Padua* in *Italy*, ſays he ſaw this Coadunation of Serpents.

THE learned Doctor *Caſaubon* tells us, he had ſeen a Man, who from the Country around him, wou'd draw Serpents into the Fire, which was inclos'd in a magical Circle: When one of them, bigger than the reſt, would not be brought in, upon repeating the aforeſaid Charms, it ſubmitted to the Flames.

WE read of a famous Charmer at *Saltsburgh* in the Circle of *Bavaria*; that, when (in ſight of the People) he had charm'd a great Number of Serpents into a Ditch, where he kill'd them; there

* פתן. ωσει ασπιδος κωφης.

there came a Serpent of great Bulk, ſuppoſed to be the Devil, that leapt upon the Charmer, and immediately ſlew him *.

ANSWER me, ſays *Paracelſus*, (the celebrated *Swiſs* Phyſician, who did wonderful Cures by Liquids extracted from Vegetables) from whence is it, that a Serpent of *Helvetia*, *Algovia*, or *Suevia*, does underſtand the *Greek* Idiom, *Oſy*, *Oſya*, *Oſy*; that they ſhould, at the firſt Sound of theſe Words, *ſtop their Ears*, remain immoveable, and do us no hurt with their Poiſon? From whence he infers, there was a Power in Words to operate upon the Ear, without Superſtition. The Antients ſeem to have entertain'd ſome favourable Thoughts of the *Power of Spells* upon Serpents: Their Poets ſpeak often of theſe Charms and Incantations.

*Frigidus in pratis cantando rumpitur anguis.* Virgil.
*Vipereas rumpo verbis, & carmine fauces.* Ovid.
*Ingue pruinoſo coluber diſtenditur arvo*
*Viperes coëunt abrupto corpore nodi*
*Humanoque cadit ſerpens afflata veneno.* Lucan.

*PHILOSTRATUS* deſcribes particularly how the *Indians* charm Serpents—they take a Scarlet-Coat embroider'd with golden Letters, and ſpread it before the Serpent's Hole; and theſe golden Letters have a faſcinating Power over it, and therewith its Eyes are overcome and laid aſleep †.

IF we conſider the ſtrange Things done by *Force of Words*, ſo much extoll'd in Antiquity, it will be no wonder to ſee *Letters*, out of which *Words are form'd, made the Rudiment and firſt Study of human Life:* But as to the *Mode* of *Operation* by *Words*, the Learned are not agreed.

SOME ſay, there is a natural Virtue and Efficacy in Words, and appeal to the *notable Feats* done by *Force of Eloquence*. This was the favourite Study and View of *Orators*; in this they triumph'd, and never wanted Acclamations and loud Applauſes.

IN *Plutarch*, we have, among others, one remarkable Inſtance, *viz. Cæſar*, upon the Accuſations brought in by *Tubero* againſt *Quintus Ligarius* (*Pompey*'s Friend) he was reſolved to ſacrifice that Rebel, till he was charm'd by the *Words* of the *Orator* that pleaded in his favour——No ſooner did *Cicero* begin his Oration in

* Doctor *More*'s Antidote.

† His Life of *Apollonius Tyanæus*, writ at the Deſire of the Empreſs *Julia*, lib. 3. cap. 2.

his

his defence, but *Cæſar*'s Countenance chang'd, and his Indignation begun to ſoften.... but when the Orator touch'd upon the Battle of *Pharſalia* (where *Cæſar* was Conqueror) *Cæſar*'s Heart tender'd, his Body trembled with Joy, and certain Papers in his Hands dropt to the ground.——And when *Cicero* had finiſh'd his Oration, *Cæſar*'s Wrath againſt his Enemy was intirely extinguiſh'd; and *Ligarius* was ſet at liberty *. The ſame Orator, by the Dint of Eloquence, overthrew the Conſtitution of the *Decemviri*.

OTHERS ſay, there is a mighty Force in Words in ſuch a *Tone*, and *Taliſmanical Characters*, rightly-adapted Figures, and Images *under certain Conſtellations* †.

SOME affirm that *Magick* conſiſts in the *Spirit of Faith*, for *Faith* is the *Magnet of Magicians*, by which they draw Spirits to them, and by which Spirits they do wonderful Things, that to vulgar Eyes appear like Miracles. No doubt but ſeveral extraordinary Effects have been aſcrib'd to the Devil, that in reality were natural, and artfully diſguiſed: The Story of Sieur *Brioche*, a famous Puppet-player, is well known, who in a Town in *Switzerland*, where that *Show* had never been ſeen before, he was apprehended as a Warlock or Magician, and ran the hazard of being puniſh'd as ſuch ‡.

OTHERS affirm, that *Charms* by *Words* are but means to heighten the Imagination; and the ſtrange Effects produced by 'em, flow'd only from the Activity of an exalted Thought, or Fancy of heated Brains. In proof of this 'tis ſaid, that if a Woman at a certain Seaſon, ſtrongly fix her Imagination upon any particular Object, the Child will bear the Image thereof.

I THINK 'tis pretty obvious, that thoſe extraordinary Impreſſions made by *Pagan Sophiſts* upon the Minds of their Audience by the Charms of Rhetorick, paſt for a *divine Afflatus* or *Inſpiration*; and therefore in ſuch Caſes, we ſhall find this *Formula (Aliquis neſcio quis Deus)* frequently uſed by Enthuſiaſtical *Orators*, as well as their *Poets*: Thus *Cicero*, ſpeaks of himſelf, that he was mov'd by a certain *Impetus* or Ardour ‖: *Apollonius Tyaneus*,

* *Plutarch*'s Life of *Cicero*.

† *Paracelſus*, *C. Agrippa*, Life of Mr. *Duncan Campbell*, *A. D.* 1720, page 256. *Gaffarel*. ‡ *De Saint André*'s Letters. ‖ *Nulla ingenii, ſed magna vis animi inflamantis ut me ipſe non teneam.*

*neus*, who was looked upon by the Chriſtians as a notorious Magician, being aſk'd by the Governor of *Rome* under *Nero*, what was his Profeſſion? he anſwer'd, θειασμος, an Enthuſiaſt, *q. d.* Fanatic, Conjurer.

'Tis true, that wonderful Things have been done by Words, but how *verbal Charms* operated upon *Serpents*, wants Explication: Of ſome Inchanters 'tis ſaid, that by vocal and inſtrumental Sounds, they have charm'd Rats, Mice and Serpents, ſome into a ſtupid State, and others into a flexible ſubmiſſive State.

A remarkable Inſtance in *Rats* we have in the publick Records of *Hamelen*, (an antient City on the River *Weſer* in *Germany*, about 28 Miles S. E. of *Hanover*) where the following ſtrange Account is regiſter'd, *viz.*

That in *June* 26. 1284, a certain Stranger undertook to deſtroy an Army of Rats with which the Town had been long peſter'd, on promiſe of ſuch a Reward; and immediately playing on his *Pipe* and *Tabret*, the *Rats* march'd out, and follow'd the Muſick to the River, where they were all drown'd: But being denied the Reward, he threaten'd Revenge; and next day he went about with the ſame Muſick, and moſt Children in the Town follow'd the Piper to the Mouth of a great Cave on a neighbouring Hill call'd *Koppelberg*, where he and they entered, and were never heard of after.

In remembrance of this *ſad Cataſtrophe*, the Citizens for many Years after, dated all their publick Writings *from the Day they loſt their Children*, as appears by their old Deeds and Records: They ſtill call the *Street* thro' which the Children went out, *Tabret-ſtreet*; and at the Mouth of the Cave there is a Monument of Stone, with a *Latin* Inſcription, giving the Particulars of this tragical Story.

As to the other Inſtance, *viz.* Serpents charm'd into a ductile manageable State, 'tis thus accounted for; *viz.* Serpents, they ſay, are ſtrangely influenced by the Smell of thoſe Emanations, proceeding from the *Cornus*, or Dog-tree (why not the *Cornelian-Cherry*, antiently dedicated to *Apollo?*) and that by a Wand or Rod taken from it, they are thrown into an obſequious Temper— "When touch'd by a Rod from that Tree, they are immediately "intoxicated, but ſo as to be able to follow the Motion of the "Rod; but whether by reaſon of ſome great Diſproportion or

" Incompoſſibility, between theſe ſubtile Effluvia and the Tem-
" perament of the vital, ſpiritual Subſtance of the Serpent, or by
" what other way, we are not told *. The Saſſafras-tree, a Na-
" tive of *America*, is call'd *Cornus* alſo, whoſe Wood is very odo-
" rous and fragrant." Now, ſay theſe Gentlemen why ſhould it ſeem impoſſible, that he who underſtands this invincible Enmity, and how to manage a Rod of the *Cornus* with Cunning and Dexterity (having firſt intoxicated a Serpent by the Touch thereof) ſhould during that Fit make it obſerve, and readily conform to all the various Motions of the Wand, ſo as that the unlearned Spectators, perceiving the *Serpent* to approach the *Enchanter*, as he moves the Wand near to himſelf, or to retreat from him, as he put the Wand from him, or turn round and dance as the Rod is mov'd to and fro, or lie ſtill as in a Trance, as the Rod is held ſtill over it; and all this Time, the People knowing nothing of the Virtue in the Rod, are eaſily deluded into a Belief, that the whole Scene is ſupernatural, and the main Energy radicated in thoſe Words or Charms, which the Impoſtor with great Ceremony and Gravity of Aſpect mutters forth, the better to diſguiſe his Legerdemain, and diſſemble Nature in the colour of a Miracle.

THE Rattle-ſnakes in *America* are ſaid to ſecure their Prey by Incantation; for they have the Power or Art, (I know not which to call it, ſays my Author) to charm Squirrels, Hares, Partridges, or any ſuch Thing, in ſuch a manner, that they run directly into their Mouths: This I have ſeen, adds he, by a Squirrel and one of the Rattle-ſnakes; and other Snakes have in ſome meaſure the ſame Power †.

IT is allowed indeed, that there are *dumb Creatures* that do exceed Man in ſome *ſenſible Perceptions*, particularly in that of *Smelling*, as the *Harriers*, and other Dogs. How ſtrange, that Odours from the Hare's Body, ſhould ſo affect the Noſe of a Hound, as to raiſe in him that Senſation or Scent, by which he follows her all the Day (tho' he never had a Sight of her) thro' a Cloud of Oppoſition, from perplexing intricate Places, and Effluviums proceeding from other Animals!

THESE Emanations are exceeding fine Effluvia, or Particles flying off odorous Bodies in all Directions; and as they float in the Air on the Surface of the Earth (within their Atmoſphere) ſtrike againſt

* *Charlton.* † Natural Hiſtory of *Carolina*, *A. D.* 1711. page 129.

againſt the Dog's Noſe, and produce that Senſation of Smell.—— *N. B.* The Intenſity of Smell in all Creatures, is in proportion to the Denſity or Thickneſs where we are: This Denſity is alwavs diminiſh'd in proportion to the Squares of the Diſtances from the odorous Body.

YEA, a little Cur, by the Power of Smelling, can find out his Maſter among Thouſands, will trace his Steps thro' Crouds in Fairs and Markets; yea, throughout a whole Country. Our Hiſtories inform us of Dogs in ſome parts of this Iſland, that being put upon the Scent, would purſue a Thief and a Murderer; and if he croſs'd a River, would ſmell where he entered, and ſwim after him; and when arrived at t'other ſide, would hunt about till they found where he landed, and then run on, till they overtook the Criminal.

IN Animals is a ſulphurous or oily Matter, ſo attenuated and ſubtiliz'd as to become volatile, which is denominated a Spirit: Now that there is ſuch a Spirit in Man, and a peculiar one too in every Man, is evident from theſe Dogs, which will purſue the Game by their Noſe, and follow their Maſter's Track, and diſtinguiſh it preciſely; yea, tho' a thouſand other Perſons had paſt the ſame way.

IT muſt be by meer Force of Smelling, that the Dog is able to do this, that is, to diſtinguiſh his Maſter from all Men by the Inſtrumentality of his Noſe.

THEREFORE there muſt be ſome ſpecifick Matter exhaled from the Maſter's Body, which the Dog can perfectly diſtinguiſh from the various Effluvia flowing from all other Perſons.

THE Dog muſt exceed us, in that he can thus exactly diſcern his Maſter, by theſe ſubtile, oily, or ſulphurous Effluvia, which no human Noſe was ever able to do.

WE find the like Spirit in the Hound, who when put in the Track which a Deer has lately been in, will follow the Steps of that Deer thro' all croſs Paths of a thouſand others, and at laſt ſingle out that individual Deer among a whole Herd of thoſe Animals.

IN *Scotland* are a ſort of Dogs (in Colour generally red and ſpotted with black, or black with red) of extraordinary Sagacity, being, as 'tis ſaid, put upon the Scent, will purſue Thieves with Succeſs; and the Uſe of them has been authoriſed by the Magiſtrate——

*Nullus perturbet aut impediat canem traſantem, aut homines tranſeuntes cum ipſo ad ſequendum latrones aut ad capiendum malefactores.*

*N. B. Traſantem* is a Word latiniz'd from the old *French Tracer* or *Traſſer*, ſignifying to follow by the Track.

IF any ſhou'd ſuggeſt, That this derogates from the Wiſdom and Goodneſs of the Creator, who has given to ſome Beaſts ſtronger Perceptions, Nerves more exquiſitely fine and delicate than he has beſtow'd upon Man:

I ANSWER, this is ſo far from derogating from divine Wiſdom and Goodneſs, that it is an admirable Inſtance and Illuſtration of both; for were our olfactory Nerves ſuſceptible of ſuch quick Senſations as Dogs and ſome other Animals, we ſhou'd be continually annoy'd with peſtiferous Fumes and Exhalations, ſo as not only to render moſt Situations troubleſome, but even Life it ſelf miſerable and wretched.

SUCH quick Senſations may be very uſeful to carnivorous Animals, ſo as to direct them to their Prey, but to human Beings it wou'd be very vexatious, if not peſtiferous and deadly. I ſhall only add to this Digreſſion, a ſhort Hint about the *Magic Art*, the moſt ſurpriſing of all Arts, and in its firſt Appearance moſt innocent and uſeful.

AMONG the antient *Chaldeans*, *Babylonians*, and *Perſians*, where the Art-magic was firſt and principally cultivated, it ſignified no more than *Wiſdom*; and hence the *Sophi*, or Wiſemen of the *Greeks* were by them call'd μαγοι, that is, *Magicians*; who being acquainted with many of the hidden Powers of Nature, directed them in ſuch manner, as to produce Effects, whoſe Cauſes being unknown to the *Vulgar*, were attributed to *Dæmons*.

HENCE the Art in proceſs of Time came into Diſrepute, and Magicians have been cenſur'd, as working by Compact with the Devil: But this is invidious; for in the Goſpel we find, the *Magi* or *Magicians*, are ſaid to come *from the Eaſt to* Jeruſalem, *ſaying, where is he that is born King of the* Jews? *for we—are come to worſhip him.* No body can imagine this to be underſtood of thoſe that have been called *Sorcerers*, *Wizards*, *Conjurers*, *Witches* or *Magicians*, in the modern Senſe of that Word *; for thoſe who were familiar with the Devil, would ſcarce come to enquire after him, who came to deſtroy his Works.

THE

* *Matt.* ii. 1, 2.

THE Notion of Witches in the Days of Ignorance and Superſtition, was very prevailing in this Iſland, but of late Years has undergone a parliamentary Excommunication; though the *Lancaſhire* Witches, who are conſtituted of the fairer Part of the fairer Sex, triumph even over our Senators, and will maintain their faſcinating Charms, while their rival Beauties, the Sun and Stars endure.

WE read of a certain King of *Egypt*, who having aſſembled his *Magical Prieſts* without the City *Memphis*, caus'd them to enter where the People were gather'd, by Beat of Drum: All of them made ſome miraculous Diſcovery of their Magic and Wiſdom. *One* had his Face ſurrounded with a Light, like that of the Sun, ſo bright that none could look earneſtly upon him.

ANOTHER ſeem'd as if enrob'd with precious Stones of diverſe Colours, red, green, yellow, or wrought with Gold.

A THIRD came mounted on a *Lion*, compaſs'd with *Serpents*, like Girdles.

THE next came in with a Pavilion, or Canopy of Light, diſtended over his Head.

ANOTHER entered ſurrounded with Flames of Fire, turning about him; ſo that none durſt come near him.

AFTER *him* appeared one with dreadful Birds, perching about his Head, and ſhaking their Wings like Vulturs and black Eagles.

THE *laſt* made his Appearance with an Army in the Air, marching before him, of winged Serpents and terrible Perſonages.——In fine, every one did what was taught him by the Star he ſerved; and, after all, the whole Scene was but an Apparition and Illuſion, according to their own Confeſſion to the King, when the Farce was over *.——Something analogous to this are the Magick Lanthorns in our days.

IN antient times, the Word *Magician* generally ſignified *Men of Wiſdom and Learning*, i. e. of ſuperior Knowledge in Things natural and divine, and more eſpecially in that ſort of Learning relative to the Sun, Moon, and Stars, as we learn from *Porphyry*, *Apuleius*,

* This Paſſage is taken out of the *Egyptian* Hiſtory of the Pyramids—by *Murtadi* the *Arabian*, printed at *Tibe*, a City in *Arabia*, 14th of *Regebe*, 992; which correſponds to *July* 22d, 1584; about 156 Years ago; tranſlated into *French*, and into *Engliſh*, 1672.

*Apuleius*, and others. And ſeeing the inſpired Apoſtle gives them that Name (*Magicians*) not as a Mark of Infamy, but a Title of Honour, therefore does the *Engliſh* Tranſlation ſtile them *Wiſemen*, ſuch as the old *Greeks* called σοφοι, *Sages of their Time* *. How, and how far this Art is degenerated, I refer to the Judgment of the Learned: We ſee there are Revolutions in Words, as well as in Families and Kingdoms; a *Magician* being formerly a *Wiſeman*, as well as a Knave an honeſt one. *Sed tempora mutantur.*

I SHALL only add to the *Aſpick Subject*, the Tribute of Veneration paid to this poiſonous Animal in the Land of *Egypt*. The Hiſtorian ſpeaks of a certain Perſon, who, in digging, happened unawares to cut an Aſp with his Spade, and went mad upon it,---was taken into the Houſe of *Serapis*, an *Egyptian* Idol,—the Relatives of the Patient praying the *Spectrum* of that Serpent might be deſtroyed,----which being accordingly done by Magick Art, the Man was cured.------By this we ſee, how highly *Aſps* were venerated among the *Egyptians*, who not only ſuffer'd them to live, but to live in their Houſes, where they were carefully fed, as Favourites of the Family †. And Queen *Cleopatra*'s Caſe was not ſingular, for the *Perſian* Kings kept an exquiſite Poiſon by them, made of the Dung of an *Indian* Bird, which would kill without putting them to pain, that they might uſe it themſelves in caſe of any Diſaſter ‡.

*DEMOSTHENES*, who ſlew his Soldier, when he was aſleep, was a merciful Executioner; a kind of Puniſhment the Mildneſs of no Law has yet invented. It is ſtrange that *Lucan* and *Seneca* made no diſcovery of it.

SLEEP is a kind of *Death*, by which we may literally be ſaid to *die daily*; and in this Senſe, *Adam* may be ſaid to die before his final Exit.

VIII. I NOW proceed to the Serpent *Scytale*; the Name is borrowed from the *Greek* Word σκυταλη, a Staff, or any thing like a Cylinder, of a long ſmooth round Form; the Body of this Serpent being in ſhape equally round, like a Rolling-Stone, with very little Variation in the Extremities of it.

IT

* *Boerhaave*'s New Theory, p. 211.

† *Circumantur cibo, cum infantibus vivunt, & crepitum digitorum vocata ex cavi prodeunt.* Jonſtonus, p. 16. ‡ *Atlas, Aſia.*

The Common Asp

The Winged Dragon

The Ethiopian Dragon

The Scytale

It forms a beautiful Proſpect, being an Aggregate of moſt charming Colours, (therefore call'd the Painted Serpent by *Mantuanus*.) It may be view'd without danger, becauſe ſlow in its Motion. 'Tis an Error in *Lucan* to attribute its Slowneſs to a Deſign of enticing Spectators, if it be not *Poetica Licentia*.

When releaſed from its Winter-Confinement, the firſt thing ſhe does, ſays the Hiſtorian, is to refreſh her languid Body with Fennel-Leaves; but does not tell us what is done, in caſe that Herb can't be readily found. It muſt indeed be allowed, that wild Fennel is a common Herb of the Field, and well known and of Uſe in Phyſick *. The Poet obſerves, that no Snake caſts her Coat in Winter, but the *Scytale* †.

This Serpent being adorned with beautiful Colours, excuſe a ſhort Digreſſion upon the Doctrine of Colours in Natural Bodies. Know then, Colours are the Children of Fire and Light.

I. *Where there is Light, there is Fire*; and Fire ſhews itſelf to be preſent by Light. The Senſation of Light is produced when the Particles of Fire, directed by the Action of the Sun, reach the Eye in right Lines. Now, Fire thus entering the Eye, gives a Motion to the optick Fibres at the bottom of the Eye, and thus excites the Idea of Light.

II. *FIRE diſcovers itſelf by Colour*; for all Colours depend upon Light, and Light depends upon Fire; and different Colours appear in Natural Bodies, as their Surfaces are diſpoſed to reflect this or that ſort of coloured Rays more than others. Colour is a Property inherent in Light.

Colours therefore are not connate with Natural Bodies, which are all of the ſame Hue in the dark. To this the Poet alludes, when he makes *Darkneſs the Deſtruction of Colours* ‡.— Colours are only in the Rays of the Sun: In Natural Bodies is a Quality or Power to reflect the Light falling upon them, which ſtriking the Eye, produces in the Spectator the Senſation of Colour.

Clouds

* *Ælian, Gyllii Acceſſio.*

† *Et Scytale ſparſis etiam nunc ſola pruinis*
*Exuvias poſitura ſuas.*--Lucan's Pharſ.

‡ *Rebus nox abſtulit atra colores.*---Virgil.

CLOUDS often appear very beautifully coloured; they conſiſt of aqueous Particles, between which Air is interſperſed; therefore, according to the various Thickneſs of thoſe aqueous Particles, the Cloud will be of a different Colour *.

IX. *AMPHISBÆNA* Serpent, ſo called from αμφι & βαινω, *Biceps*, a Monſter with two Heads. This is a ſmall and weak Creature, equal in Bulk to a little Finger, and about a Foot long, of a whitiſh or terraceous Colour; of the oviparous Family, of ſmall Eyes, no otherways viſible than the Prick of a little Needle; lives much under ground, and is often found by digging; feeds upon Ants. Under this Head, the Hiſtorian mentions three Serpents, *viz.*

THE *Braſilian*, that has two Heads, and moves as a Crab †.

THE *Taprobanenſian*, with four Heads; and he who believes it muſt have a four-headed Faith.

THE *Hungarian*; of which elſewhere.

THE ſame Hiſtorian adds, that the marine *Amphisbæna*, taken in the *Engliſh* Sea, has two Heads. *Ibid.* *Pliny*, *Ælian*, *Lucan*, *Mantuan*,——affirm it has two Heads; *Matthiolus* denies it, *Heſychius* is doubtful. Mention is made of a Serpent found near *Chipping-Norton*, not far from *Oxford*, having two Heads, and Faces like Women; one being ſhaped after the new Tyre of that Time; the other was habited after the old Faſhion, and had great Wings reſembling thoſe of the Flinder-Mouſe or Bat ‡. This happened in the Reign of *Edward* III.

A *Spaniſh* Author ſays, that in *Chiapa* he found a two-headed Serpent, 18 Inches long, in the Form of a *Roman* T, and very venemous; it does not only kill, adds he, by its Bite, but if any tread upon that part of the Ground over which 'twas juſt gone, it proves fatal ‖. The Poet alſo ſubſcribes to two Heads **.——If this two-headed Serpent has ſlain its Thouſands, there is a certain metaphorical three-headed Serpent on the Banks of *Tyber*, that has ſlain its Ten Thouſands.

PERHAPS

* *Boerhaave*, *Graveſand*. † *Acoſta*. ‡ *Stow*'s Annals, *London*, printed, 1631.
‖ *Antonio de Herrera*'s Hiſtory of *America*.
** *Et gravis ingenium ſurgens caput Amphisbæna*.----Lucan, p. 270.

PERHAPS the Reaſon of aſcribing two Heads to this Serpent, might be, becauſe it is ſaid to poiſon by the Tail and Teeth. Others ſay, both Ends are ſo like in Figure and Bulk, that they are not eaſily diſtinguiſhed.

IT ſeems probable to me, that this Serpent, like ſome Inſects or Worms, has a double Motion, *antrorſum & retrorſum*, which made ſome of the Antients conclude it had two Heads; one in the uſual Situation, the other in the Extremity of the *Cauda*. Its Body is of equal Thickneſs, and recommended to the View by various and delightful Spots *.

WE read of this Serpent in *Gothland*, where it comes forth in the Spring before all other Serpents, being more able to encounter the cold Air †. Some Authors tell us, that its Skin wrapt about a Stick, drives away all Serpents; which I place among the Tales of Antiquity.

THIS Serpent is found in the *Lybian Deſerts*, and alſo in the Iſland of *Lemnos*, in the *Ægean* Sea. The Puncture made by its Wounds is ſo ſmall, that it can ſcarcely be diſcerned, yet terminates in a dreadful Inflammation and a lingering Death.

*ERASMUS* was puzzled about the Senſe of that *Greek* Proverb ὕδρῳ ἐν φιθῳ, *hydrus in dolio*, a Serpent in the Hogſhead: The Meaning of it, ſaid an Interpreter of Dreams, is this: A certain Perſon had a Veſſel of Wine, that was conſtantly diminiſhing, tho' carefully lock'd up; the Reaſon of which he could not account for, till he empty'd the Veſſel, at the bottom of which he found a Serpent rioting in Wine ‡.

PERHAPS as good an Interpretation may be this, that there was Venom in the Cask (of which the Serpent was an Emblem) to all thoſe who rioted in the Bowls of Exceſs. Not ſo, ſays a Son of *Bacchus*; for

*The thirſty Earth ſoaks up the Rain,*
*And drinks, and gapes for Drink again.*
*The Sea itſelf, which one would think,*
*Should have but little need of Drink,*
*Drinks Ten thouſand Rivers up.*——



* *Conrad. Geſner. Ælian. Columella*, lib. vi.
† *Olaus Magnus Hiſt.* B. xxi. ‡ *Conradus Geſner.*

*The buſy Sun, and one would gueſs*
*By's drunken fiery Face no leſs,*
*Drinks up the Sea.* ——
*Fill up the Bowl then, fill it high,*
*Fill all the Gl aſſes there, for why,*
*Should every Creature drink, but I?*
*Why, Man of Morals, tell me why?* *

SOME of the Poets have thought this *Amphisbæna* to be the *Hydra Lernæa*, the many-headed Serpent, that was very terrible to the adjacent Country, and ſlain by *Hercules:* When one Head was cut off, many others ſprung up; ſo that there was no way to deſtroy the Monſter, but by cutting off all the Heads with one Stroke.

THO' there be no *Amphisbænick* Animals, there is ſome Reſemblance of it in Plants, whoſe *Cotyledon* is always double, and in the common Centre of the two, is a Point or Speck, which is the Plantule, or the Tree in Embryo; which Plantule being acted on by the Earth, warmed by the Sun, begins to expand, and ſhoots its Root both upward and downward. Thus, in a Bean committed to the Ground, we ſoon ſee it to cleave into two Parts, and in the Fiſſure appears a little Speck, which ſends out a Root downwards, and a Bud upwards.——A remarkable Phænomenon, ſays the Note on *Boerhaave*'s Theory.

X. AMONG Serpents, Authors place *Dragons*; Creatures terrible and fierce in Aſpect and Nature. They are divided into *Apodes* and *Pedates*, ſome with Feet, and ſome without them; ſome are privileged with Wings, and others are deſtitute of Wings and Feet: Some are covered with ſharp Scales, which make a bright Appearance in ſome Poſition. Some have obſerved, that about the *Ganges*, are Dragons whoſe Eyes ſparkle like precious Stones.

THEY differ in external Form: The *Draconopades* are repreſented by a human Face, and ſightly Countenance; the reſt of the Body in a tortuous winding Shape. In one of Dr. *Johnſon*'s Figures, a Dragon is made to appear like a Man's Face, with a Grenadier's Cap on the Head. Some differ in Colour, ſome are black

* *Cowley*'s Anacreon.

black in the upper Part of the Body, according to *Philoſtratus*; red, according to *Homer*; yellow, according to *Pauſanias*; and *Lucan* makes it a golden Colour *.

THE ſame Hiſtorian obſerves, that in the *Atlantick* Mountains, they kill where they touch, and thoſe that are in the Kingdom of *Narſinga*, and dwell in the Woods, kill all they meet. *Ibid.* †

I PRESUME, the Author means *Narſinga*, a potent Kingdom, bounded on the Eaſt with the Bay of *Bengal*, that noble Part of *India*, ſays *Herbert* ‡; where the Monarch is always attended with 1000 for his Guards, has 5 or 6000 Jeſters, and reckons it one of his chief Titles to be the Huſband of a Thouſand Wives.

DRAGONS are Inhabitants of *Africa* and *Aſia*; thoſe of *India* exceed moſt in Largeneſs and Longitude: In the Tower of *London*, is the Skin of one, which is of vaſt Bulk. In *Æthiopia*, they have no Name for *Dragons*, but *Killers of Elephants*, which is ſuppoſed to be the largeſt of Land-Animals.

OVER the Water-gate in the City of *Rhodes*, there is ſet up the Head of a *Dragon*, which was 33 Foot long, that waſted all the Country, till it was ſlain by *Deodate de Gozon*, one of the *Knights of St. John Baptiſt* ‖. The *Knights of that Order* had frequently attack'd it, but in vain; for its Scales being proof againſt all their Arms, it deſtroyed ſo many of them, that the Grand Maſter forbad them to engage the Monſter any more.

*GOZON*, who, after ſeveral dangerous Onſets eſcaped with his Life, reſolved to make another Trial by Stratagem; perceiving it was no where vulnerable but in the Eyes and Belly, contrived the Reſemblance of a Dragon by a Machine of Paſtboard, of equal Bulk with the Dragon, and by certain Springs made it leap like a true Dragon: Having trained up a Couple of fierce Dogs to attack it at the *Belly*, he went out privately one Morning, well-armed on a managed Horſe with his Dogs, and rode up to the



* *Philoſtratus de Vita Apol.* lib. iii. cap. 2. *Homer. Iliad.* lib. 12. *Lucan. Pharſal.* *in Jonſtoni Hiſtoria Serpentum*, p. 33, 34.

† *Unde quidam in arbores & chamo dracones diſtinxere.*

‡ His Travels into *Africa* and *Aſia*, the famous Empires of *Perſia* and *Indoſtan*,—Oriental Iſlands.

‖ *Atlas Geog. Anatolia*, p. 43,—4. from *Tavernier* and *Du Mont*.

Den, from whence the Dragon leaped furiouſly at him: In the Encounter, the Dogs laid hold on his Belly, and forced him to lie down; upon which the valiant Knight alighted, thruſt his great Sword ſeveral times into his Throat, and ſoon killed him: Upon which the Spectators drew near, and with great difficulty ſever'd the Head from the Body, and lugged it into the Town in Triumph.

THE Conqueror was degraded for the ſake of Form, becauſe he had violated the Grand-Maſter's Order; but was immediately reſtored, and ſoon after was elected Grand-Maſter himſelf; he died in the Year 1335, and on his Tomb were engraven theſe Words, *Draconis Extinctor*; *The Deſtroyer of the Dragon.*

IN the Life of *Attilius Regulus* (the *Roman* General in the War againſt the *Carthaginians*) is deſcribed a Dragon of prodigious Bulk near the River *Bagrada*, that annoyed all the Country round, without Remedy. Several Devices were formed to deſtroy it, but without effect, till the Military *Poſſé* was called in, who diſcharged the *Engines of War* againſt it with Succeſs: And ſo great was this Deliverance, that an *Ovation*, or a ſmall Triumph, was publickly made at *Rome* for the Victory.

XI. The *Pythian* Dragon, ſo called from its being the Guardian of the *Delphick* Oracle: Its Eyes are large and ſharp, and the Body painted with Variety of Colours, as red, yellow, green and blue, and furniſhed with Scales that are reſplendent, well compacted and hard. It has been called *Deucalionæus*, becauſe in the Language of Ignorance, it was produced from the Mud left by the *Deucalionian* Deluge: a Serpent of prodigious Bulk.*

*PYTHON* is alſo taken for a prophetick Demon, by St. *Luke* †. —*As we went to Prayer, a certain Damſel poſſeſt with a Spirit of Divination*, (having the Spirit of *Pytho*, according to the *Greek*) *which brought her Maſters much Gain by Sooth-ſaying*, that is, by Predictions, telling of Fortunes. *Python* of the *Greeks* is ſuppoſed the *Typhon* of the *Phœnicians*, and the *Phœnician Typhon* to be *Ogg* King of *Baſhan*, and *Apollo* that ſlew it, to be *Joſhua*. *Apollo* is called *Pythius* from this Serpent, or from ſome notorious Tyrant of that Name, ſlain by him, as the antient Geographer

* *Jonſtonus.* † *Act.* xvi. 16.—Πνευμα Πυθωνος

grapher obſerves. So *Geſner* from *Pauſanias*. The Prieſteſs of *Apollo*, that delivered the Sacred Oracles, was called *Pythia* and *Pythoniſſa*. This *Pythonick* Spirit among the Gentiles, was eſteemed as a God, and by *Juvenal* is ſtyled *Vates*, a Prophet.

THE Prieſteſs that delivered the Sacred Oracles, was called *Pythia*, from *Apollo Pythias*, and muſt be a pure Virgin. Moſt of the Fathers of the Church were of opinion, that it was the Devil gave the Anſwers, which were generally dubious, a Sign of his Ignorance about Futurity.

ONE *Oænomaus*, a certain Pagan Philoſopher, highly reſenting it, that he had been ſo often befooled by the Oracles, ſpeaks to *Apollo* thus---"When we come to conſult thee, either thou know-"eſt Things to come or not. If thou knoweſt them, why doſt "not thou ſpeak ſo as to be underſtood? If thou knoweſt not, "why doſt thou pretend to it? If Things neceſſarily come to "paſs, why doſt thou amuſe us with Ambiguities? *"

*F. BALTHUS*, a learned Jeſuit, and *F. Bouchet*, ſay there were real Oracles, and ſuch that can never be attributed to Prieſts and Prieſteſſes; and that the Devil ſtill gives Oracles in the *Indies*, and that not by Idols, which would be liable to Impoſture, but by the Mouths of Prieſts, and By-Standers; and that the Devil becomes mute, in proportion as the Goſpel prevails.———

"It is generally believed among the more Learned, that the Pa-"gan Oracles were mere Frauds and Impoſtures, and calcu-"lated to ſerve the political Views of Princes, and covetous "Ends of Pagan Prieſts." According to the learned *Bayle*, they were meer human Artifices; and he is ſeconded by *Vandale* and *Fontenelle*. But to return to the Oracle at *Delphos*, which was very antient and much in vogue before the *Trojan* War: The Situation of the Place, where People were made to believe God ſpoke, was at the Mouth of a certain Cavern, whence they received their Intelligence. The Propheteſs ſat upon a *Tripodium*, a three-footed Stool, aſſiſted in her Function by divers Prieſts.

UNDER her Seat, 'tis ſaid, that ſome time there appeared a Dragon, through whoſe Throat Reſponſes were audibly deliver'd, with a loud and ſtrong Voice: According to *Euſebius*, a Serpent rolled itſelf about the Tripod, on which the Prieſt ſat.

OF

* *Euſebius.*

Of all Oracles, that of *Apollo Pythius* at *Delphos*, in the *Ægean* Sea, was the moſt celebrated, and conſulted as the *dernier Reſort* by the Princes of thoſe Times; yea, all the *Greeks* reſorted thither for Counſel in Matters of Importance. At the firſt opening of that *Oracular Office*, Anſwers were given to the Queriſt in Verſe; but upon People's ridiculing the Poorneſs of the Verſification, the Oracle fell to Proſe. 'Tis ſtrange, that what they made a *God*, could not make a *good Verſe*, but not ſtrange to ſee the old Serpent adhering to its firſt Scheme of Politicks, by making the weaker Veſſel the Vehicle to convey his ſtrong Deluſions to the World.

Some of theſe Draconick Serpents excel in the Senſations of Hearing and Seeing, as well as in the Art of Killing; and therefore a *Dragon* was made the *Conſervator* of their *Treaſures* and *Curioſities*; e. g. *Mauritania* in *Africa*, was famous for the Gardens of the *Heſperides* (ſo called from three Siſters and Daughters of King *Heſperius*) that produced *Golden Apples*, and were guarded by a *Dragon*, which *Hercules* having killed or charm'd into a profound Sleep, he robbed the Golden Orchard.

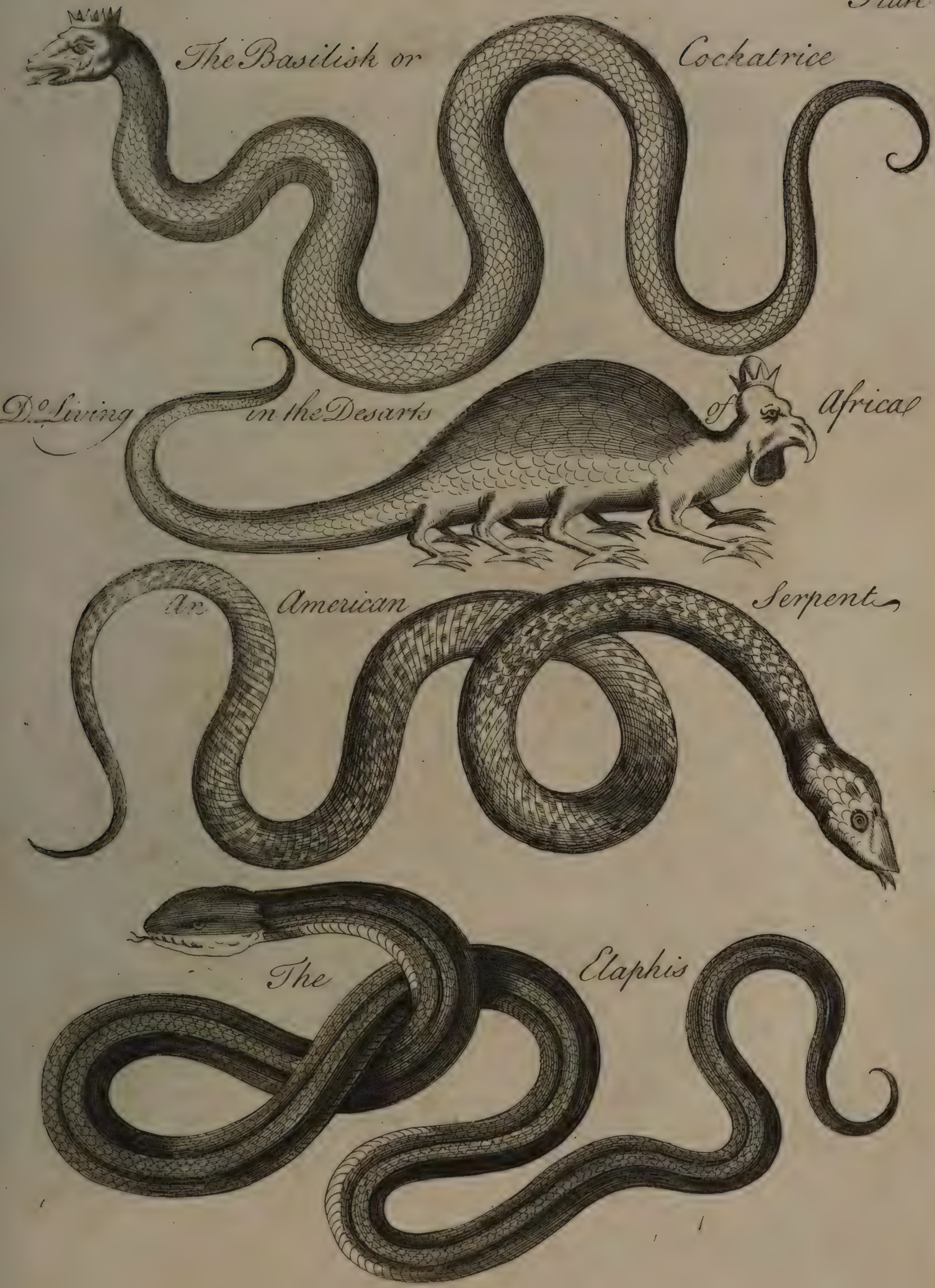
The Rod of *Moſes*, 'tis ſaid, *was turned into a Serpent.* The *Syriack*, *Arabick*, and *Septuagint* Tranſlations, ſay, twas turned into a *Dragon*; and ſo the Rods of the Magicians became *Dragons.*

XII. The *Baſilisk* or *Cockatrice*, is a Serpent of the Draconick Line, the Property of *Africa*, ſays *Ælian*, and denied by others: In ſhape, reſembles a Cock, the Tail excepted. Authors differ about its Extraction; the *Egyptians* ſay, it ſprings from the Egg of the Bird *Ibis*; and others, from the Eggs of a Cock: Other Conjectures about its Deſcent, being as ridiculous, I forbear to mention them. Nor are they agreed whether it more inclines to the black or yellow Colour; nor are their Sentiments leſs various about its Stature.

It is groſs in Body, of fiery Eyes, and ſharp Head, on which it wears a Creſt, like a Cock's Comb; and has the Honour to be ſtiled *Regulus* by the *Latins*, the *Little King of Serpents*; and 'tis generally ſuppoſed to be terrible to them. The Sight of this Animal, and Sound of his Voice, puts them to flight, and even to over-run their Prey *: Yea, Tradition adds, that his Eyes and Breath are killing; that is, I preſume, when he graſps the Spoil.

Several

* *Sibilo ejus reliquos terreri & prædam deri linquere.*


The Basilish or Cockatrice
D.o Living in the Desarts of Africa
An American Serpent
The Elaphis

Several dreadful things are attributed to his venemous Qualities, ſo ſing the Poets *.

ACCORDING to *Pliny* and other antient Hiſtorians, this Serpent in its Motion, inclines to the Erect; it goes half upright, the middle and poſterior parts of the Body only touching the Ground. The Venom of the Baſiliſk is ſaid to be ſo exalted, that if it bites a Staff, 'twill kill the Perſon that makes uſe of it; but this is Tradition without a Voucher †.

THE reaſon why this Serpent is dubb'd *King*, is not becauſe 'tis larger in bulk than others of the Fraternity, or becauſe it wears a Crown, or becauſe that Title ſeems to be recognized by a divine Prophet, who ſpeaking of *Ahaz* and his Son *Hezekiah*, ſays, *Out of the Serpent's Root ſhall come forth a Cockatrice, and his Fruit ſhall be a fiery flying Serpent.* The *Hebrew* expreſſes it by a word, that ſignifies a *Prince* or *King*, but not with a View to Empire over the ſerpentine Race.

BUT 'tis moſt probable, that the royal Stile is given to this Serpent, becauſe of its *majeſtic Pace*, which ſeems to be attended with an Air of Grandeur and Authority. It does not, like other Serpents, creep on the Earth; which if it did, the ſight of it would not be frightful, but moving about, in a ſort of an erect Poſture, it looks like a Creature of another Species, therefore they conclude 'tis an Enemy. Serpents are for Uniformity, therefore can't endure thoſe that differ from them in the Mode of Motion.

'TIS ſaid of this Creature, that its Poiſon infects the Air to that Degree, that no other Animal can live near it, according to the Tradition of the Elders famous for magnificent Tales. Theſe little Furioſo's are bred in the Solitudes of *Africa*, and are alſo found in ſome other Places, and every where are terrible Neighbours.

THE crown'd Baſiliſk leads me to *Ovid*, who, ſpeaking of Man's erect Poſture, ſays 'tis a Mark of Diſtinction due to the Excellencies of the human Mind:

A

* Tam teter vacuas odor hinc exhalat in auras,
Atque propinquantes penetrant non ſegniter artus. *Nican.*
Ante venena nocens, late ſibi ſubmovet omne
Vulgus, & in vacua regnat Baſiliſcus arena. *Lucan.* 270.

† *Ælian. Gyllii Acceſſio*, cap. xviii. p. 247. *Jonſtoni Hiſtoria Natural. Serp.* p. 34, 35.

*A Creature of a more exalted kind*
*Was wanting yet; and then was Man deſign'd,*
*Conſcious of Thought, of more capacious Breaſt.*——

2. And partly as an Enſign of Royalty, ſome Characters whereof Naturaliſts have obſerved in ſome other petty Principalities; ſuch as the Crown on the Dolphin, Diadem on the Baſiliſk, the Lion's ſtately Mane, which ſerves as a Collar of Honour.——

But Man, being veſted with an univerſal Monarchy, walks upon the Earth, like a Maſter in his own Houſe.

XIII. The *Cæcilia* or *Typhlinus*, the blind Worm, as the *Greek* word imports; not that it wants Eyes, but becauſe they are ſo little, that he muſt be furniſh'd with good Optics that can diſcern them: And the Ear alſo is as remarkably dull, therefore call'd by the *Greeks* κωφίας *; of a brown Colour, full of Spots, variegated: The Belly is blackiſh, the Neck ſky-colour'd, garniſh'd with certain black Spots: Head like a Lamprey, and is as free from Poiſon: Little Teeth, a forked Tongue, and may be handled without hurt †.

This Serpent ſeems to reſemble thoſe People which we call *Myops*, *i.e.* Mouſe-eyed, or purblind, which happens when the Eye is ſo *convex*, that the Rays of Light unite, before they come to the *Retina*, which makes the Eye alſo look ſmall, whence the Name ‡.

The *Cæcilian Serpent* is about a Foot long, and diſtinguiſhable from our common Serpents by the Form of its Body, which is almoſt of the ſame Craſſitude, excepting two or three Inches at the extremity of the Tail. *Conradus Geſner* tells us, his Wife ſtruck one of theſe Serpents on the Head, when 'twas pregnant, and it immediately caſt forth its young ‖.

XIV. The *Cencris*, or *Cencrina* is a ſpotted Serpent, and very venemous; denominated from *Milium*, a ſmall Grain call'd Millet-ſeed; to which Hiſtorians compare the Spots wherewith this Serpent

* *Quaſi ſurdaſter, quod hebetis ſit auditus.*
† *Nicander* calls it ἄτιμαντον, quod nullam noxam inferat. *Jonſtonus*, p. 19.
‡ From τυφλόω excæco, κωφον, exſurdo.
‖ *Geſner*, p. 36. *Ælian.*

Serpent is adorn'd: For the ſame reaſon, a certain Species of the *Herpes*, that is, a cutaneous Diſtemper, which is a kind of ſpreading Inflammation, (and is like Millet-ſeed on the Skin) is called *Miliary*: And by ſome, this is called the *Miliary Serpent* *.

THIS Serpent is compared by *Nicander* to a *Lion*; either for *Cruelty* in thirſting after Blood, or for its *Courage*, which appears in all its Attacks. How furious in all its Wars, offenſive and defenſive! always fighting, Lion-like, with an *erected Tail*: Which leads me to a Digreſſion about the *Turkiſh Standard*, which is a *Horſe-Tail erected*: The Original of that Cuſtom was this, *viz.* One of the *Turkiſh Generals* having his Standard taken in a Battle with the *Chriſtians*, and perceiving his Men diſcouraged by the loſs of it, he cut off a *Horſe-Tail*, and faſtening it to the top of a *Half-pike*, advanced it on high, crying out, *This is the great Standard, let thoſe that love me follow it*: Upon which his Men rallied, fought like *Lions*, and obtained the Victory †.

BUT to return to the Serpent, which moving in a direct Line, goes faſt, but being of great Bulk, can't ſuddenly wind about ‡: Circumvolution is the way to avoid its Menaces. 'Tis commonly found in the Iſland of *Lemnos* (the old *Dipolis*, and now the *Stalimene* of the *Turks*) and alſo in *Samothracia*, an Iſland in the *Archipelago*, a Province antiently famous for the *Dii Cabiri*, that is, *certain Gods* worſhipped by the *Samothracians* and *Phenicians*, and had in ſuch high Veneration, that it was a Crime to mention Names ſo ſacred among the People ‖. Some ſay they were God's Miniſters, others think they were Devils.

XV. THE *Acontia* **, called by the *Latins*, *Serpens Jaculariſ*, and by ſome, the Flying Serpent, becauſe of the Celerity of its Motion. In *Lemnos* 'tis call'd *Sagittarius*, the Bowman or Archer. By the modern *Greeks*, *Saeta*, a Dart; for it flies like an Arrow at its Prey ††. A certain Perſon in *Cato*'s Army call'd *Paulus*, was ſlain,

* *Ab aliquibus Miliaris appellatur.* Jonſtonus, p. 20. † *Tavernier.*
‡ *Et ſemper recto lapſurus limite cencris.* Lucan. Pharſal. p. 269.
‖ *Bochart Geogr. Sacra*, lib. i. cap. 12.
** Ἀπο τȣ ακοντος, quod jaculi inſtar, ſe vibret.

†† Rumpat & Serpens iter inſtitutum
Si per obliquum ſimilis ſagittæ
Terruit mannos.

ſlain, not by the Poiſon, but the Violence of its Blow *: Probably on the lateral part of the Scull.

AUTHORS are not agreed about its Dimenſions. *Ambroſinus* ſpeaking of one he had ſeen in the *Bononian Muſæum*, ſays, 'tis about the thickneſs of a Staff, and about three Foot long: It is found in *Egypt*, its Wounds are dreadful, being attended with Putrefaction and Defluxion of the Fleſh.

THAT which *Bellonius* ſaw, was three Palms long, or ſixteen Inches and a Finger's Breadth. *N. B. Palmus* ſtands for two different Meaſures; *Palmus major* contains twelve Fingers; *Palmus minor*, four Inches.

IT lies in wait under Buſhes, from whence it ruſhes out unawares, and flies like an Arrow at Paſſengers: Before it leaps at the Prey, it lies on the Ground, and turns itſelf round, to give the greater ſpring to the Motion, by which ſhe'll do execution at twenty Cubits diſtance †.

THESE nimble Leapers are found among the *Weſt-Indians*, eſpecially in *Hiſpaniola*, where there are little Serpents in green Apparel, that hang by the Tail on the Branches, from whence they ſuddenly leap upon their Prey. Among the *Sabæans* are ſome cloathed in red, four Inches long, that thus leap upon Men unawares; and hurt, not only by ſtriking, but touching.

THIS Serpent reſembles the Aſh in Colour, inclining to the white. It traverſes the *Lybian* Provinces, where it makes travelling dangerous: It is alſo found in the Iſland of *Rhodes*; an Iſland on which, the Poets tell us, *Golden Showers are rain'd*, and where the Air is never ſo clouded, as to hinder the Light of the Sun. It appears alſo in *Norway*, according to *Olaus Magnus*.

ONE tells us, that he was inform'd by one *John Vitus*, a learned *Hungarian*, that there were in that Country *little Serpents* about ſix Inches long, and without a Tail, therefore called by the Vulgar, the *curtail'd Serpent*, the whole Body is much of an equal Thickneſs; and theſe, upon View of their Prey, leap upon it with the Swiftneſs of an Arrow ‡.

XVI.

* ——immiſit (jaculum vocat Africa,) ſerpens
Perque caput Pauli tranſacta tempora fugit
Nil ibi virus egit: rapuit cum vulnere fatum.
*Lucani Pharſalia*, lib. ix. p. 273.

† *Jonſtonus*, p. 20, 21. ‡ *Conrad. Geſner. in Verbum.*

XVI. The *Druina Serpent* from δρυς, an Oak, by *Scaliger* called *Querculus*; it takes its Name from the Oak, in whoſe hollow places it ſeems to reſide; and to which, it retires for Refuge, when aſſaulted by Hornets.——Some credulous Authors have ſaid, that theſe Serpents take up their hybernal Lodgings about the Roots of the *Beach-trees*, and by Virtue of the Warmth, which thoſe Roots derive from them, that Tree, ſo enhappy'd, flouriſhes all Winter.

This Serpent is of the amphibious kind, and a moſt venemous Creature, therefore rang'd with the firſt Order of the ſerpentine Race. 'Tis of monſtrous bulk *, guarded by a rough ſquammatick Armour, in the Cavities of which, 'tis ſaid, little Flies build their Neſts. Whether it appears in white or blue Habit, is not material, nor do I ſee what Honour it gets by wearing a Coronet on its Head.

In the Language of Tradition, to tread upon it, will cauſe an Excoriation in the Foot, (tho' no Wound be given) and a Tumor in the Leg; yea, adds the Traditioniſt, the Hands that attend the Patient, will be in danger of loſing their Skin: But he who believes all the Fables of Antiquity, is in more danger of loſing his Reaſon.

The Druinical Serpent goes under various Denominations. 'Tis ſaid to follow the *Acontia* in Authors, becauſe its Figure exactly quadrates with *Bellonius*'s dart Serpent; and *Scaliger* was in the ſame Sentiment †.

But I ſhall only mention that of *Cherſydrus*, from *Nicander* in *Jonſtonus*, p. 28. or *Chelydrus*, called by ſome a *Sea-Snail*; which the learned Sir *Hans Sloane* deſcribes thus——"That it is "more flat than moſt of the cochlean Marines, conſiſting only "of Circumvolutions, round the Axis of the Shell; of a fine pur-"ple Colour." He calls it *Cochlea Marina* ‡, and not without reaſon, becauſe of their difference in Magnitude.

The terreſtrial *Druina* lives upon Frogs, and other Inſects; many of them are found in *Africa-Interior*, and the *Helleſpont* by *Conſtantinople*. It is a fetid Animal, and ſends forth an ill Scent, eſpecially when its Body is wounded ‖.



* It is a Load for a Porter. † *Jonſtonus*, Articul. xiii. p. 21.
‡ Hist. Nat. de la Jamaica, vol. i. p. 22. ‖ *Nicander*. *Scaliger*.

THIS Serpent exceeds moſt in bulk, and loudneſs in hiſſing, which reſembles the Cry of *Sheep* and *Goats*, ibid. *Gyllius* makes the *Druina* to be the *Chelydrus*, deſcribed by the Poet, who makes it a *Calabrian* *: Of which, more in another place.

XVII. THE *Elops* or *Elaphis* of the Antients, which ſome confound with the *Cæcilia*, as *Jonſtonus* obſerves: It is of the amphibious Sort, and known at *Lemnos*, where 'tis call'd *Laphiati* by the Natives. In *Aldrovandus*'s Study, *Ambroſinus* ſaw the Picture of this Serpent, which was about three Foot long; the Belly is of a yellow Colour, the Back is brown, and diſtinguiſhable by three black Lines †.

THERE is a *marine Elope*, an Animal counted ſacred by the Poets, a Set of merry Mortals, famous for turning every thing into a *God*, or *Ridicule*. The Hiſtorian mentions a certain Fiſh ſo called, that upon any loud Noiſe made on Land near the Shore, would immediately haſten towards the Place, as if it would ſee who durſt rival *Triton* in Sound; *Triton*, Herald of *Neptune*, Sovereign of the Sea.

XVIII. THE *Pareas* or *Parvas*, is a Serpent of a fiery Colour, ſharp Eyes, wide Mouth, two Feet ſituated near the Tail, by which its Motion is guided ‡: It is called the Serpent of *Eſculapius*, being of a gentle, innocent, friendly Nature. In *Italy* they frequent Houſes, and are no more dangerous than common Eels; and if provoked to exerciſe their Teeth, there is nothing venemous in the Bite. This is ſuppoſed by ſome to be the *Italian Baron*: One of its commendable Properties is, that it devours poiſonous Serpents; and therefore is ſacred to the Myſteries, and highly eſteem'd in the Temple of *Dionyſius*.

*Geſner* ||, from *Albertus* ſays, it goes as it were upright on its Tail, not perpendicularly upon the ſharp End, but on that Part of the Body joined to the Tail: It is bred in *Syria*, *Alexandria*, and in the Eaſt, *&c.* Theſe Serpents are known alſo in *Spain* and

* ——————*Nidore chelydros*
*Eſt etiam ille malus colubris in ſaltibus anguis*
*Poſtquam exhauſta palus.*—Virg. Georg. l. iii. This is applied alſo to the *Hydrus*.
† *Ray.*
‡ *Et contentus, iter cauda ſulcare Pareas.* Lucan. Pharſ. 270.
|| *Quaſi totus erectus graditur ſuper caudam.* l. v. p. 65.

and other temperate Regions, and every where esteemed Enemies to hurtful Serpents, and Friends to Mankind; therefore were consecrated to the divine *Esculapius*, that great and glorious Exemplar of Humanity.

XIX. The *Dipsas* or *Dipsacus* is a little venemous Reptile of the Aspick-kind *, less than a Viper, but kills sooner; and is most remarkable in this, that when it bites, the Poison brings an unquenchable Thirst on the Person affected, who finding no Relief, runs to the Water, and drinks till he bursts asunder †.

The Poetick Historian observes, how *Aulus*, an Ensign-bearer in the *Roman* Army in *Africa*, was slain by this Serpent; at first he felt little or no Pain from the Bite, but as soon as it began to operate, he was immediately scorch'd to death ‡. *Galen* calls this Serpent *Diabetes*, and *Æginetà Dipsacus*, from the incurable Thirst that accompanies its Bite: By others 'tis called *Situla*, because of the burning Heat caused by the Wound.

It is about a Cubit in Length, lives in salt Marshes and shallow Waters; it dwells in *Arabia*, *Rhodes*, *Africa*, especially in *Lybia*, where some Branches of the venemous Family live on Camel's Flesh, and Locusts dried in the Sun. The more hot the Climate, the more terrible the Wound, as it is in that hot Country, where they have no Springs, but a few salt Wells, which encrease the animal Appetite of Thirst. The learned *Venetian* makes the Serpent *Dipsas* an *Hieroglyphick of illicit Love*, the Poison of which will, without timely Repentance, excite the Thirst of *Dives*, who wanted a Drop of Water to cool his scorched Tongue ||.

XX. *Common Snake.* These Serpents in their Summer-rambles haunt among Bushes, mossy Grounds, uliginous and unfrequented Situations. In a sultry Day they may be seen basking themselves in the Sun, near their Apartments: The Sight of a Person puts

* Some make it of the viperine Sort. One calls it, *Vipera siticulosa. Vipera sitem facientes.* Avicenna. Conrad. Gesner, p. 42. *Inter aspidem & viperam*, says another. *Ibid.* † *Accessio Gyllii*, cap. 47.

‡ ——————*Sanguinis Aulam*
*Torta caput retro Dipsas calcata momordit.*
*Vix dolor*——————p. 270.

|| *Joannis Pierii Valeriani Bellunensis Hieroglyphica, inter Collectanea*, p. 34. *Titulus, Amoris ignes.*

puts them to flight; and upon a close Pursuit of them, they make a Stand, raise up their Heads to a considerable Height, and oppose the Enemy with a loud and angry Hiss. No Danger is apprehended from their Bite, and they are handled with Impunity.

THIS Species of Serpents resembles the *Esculapian*, that has been fed in some Families; and when provoked to use the Teeth, the Danger is no more than that from a Bee, whose Weapons are defensive, and not employed without Provocation: In Winter they retire into subterraneous Spaces, where they lie dormant, till the vernal Sun invites them out.

THOUGH they propagate as Vipers, it does not appear that they sit on their Eggs, as most oviparous Animals do; for we often find a Brood of young Serpents in old Hedges and Dunghils, and no visible Sign of a common Passage to and from the Nest.

XXI. THE *Elephantia Serpents* are those whose Wounds cast People into a Leprosy or Roughness of Skin, like that of an Elephant: Hence Leprosy proceeding from inward Disorders, is call'd *Elephantia* or *Elephantiasis*, which is a cutaneous Disease, makes the Skin scurfy and rough, in Colour resembling that of an Animal, that in Bulk and Intelligence is superior to all four-footed Beasts.

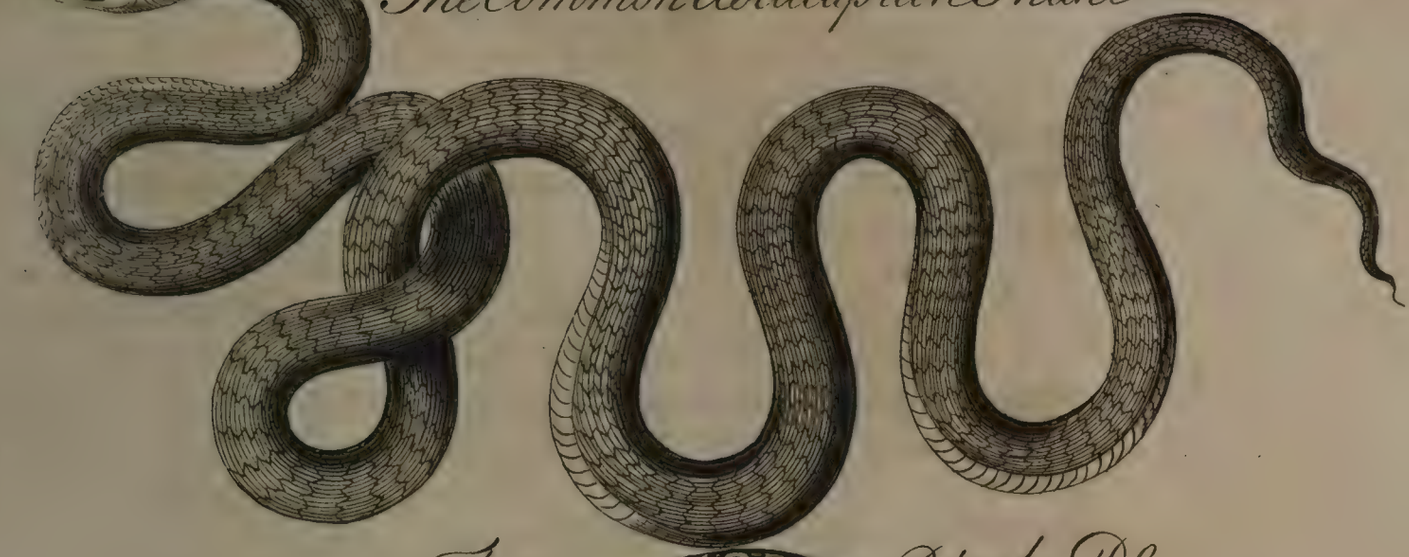
*ELEPHANTS* in *India* are said to be about 12 Foot high, and of a Mouse-colour, the Skin not only rough, but hard, so hard, that it is not penetrable by a Sword; their Eyes like those of Swine; two Teeth hang out beyond the rest, which are Ivory.

A MEMORABLE Instance of this gigantick Creature's Understanding, we had a few Years ago at *Newcastle* in *Staffordshire*, where a Man travelling with an *Elephant* for a Show, one Morning conducting that Creature to water, happened to pass by a Taylor's Shop, that was working at an open Window, and so near it, that the *Taylor* had the *Courage* to prick him with his Needle: The Beast did not then seem to resent the Affront, but when he returned from the Water, which he having artfully muddled, took into his Trunk; as he came back by the Taylor's Window, spouted it in his Face, which very much disobliged a Piece of Scarlet-cloth on his Table.

THAT Elephants are subject to Wrath and Revenge, is evident from other Instances: *e. g.* We read of an Elephant, that

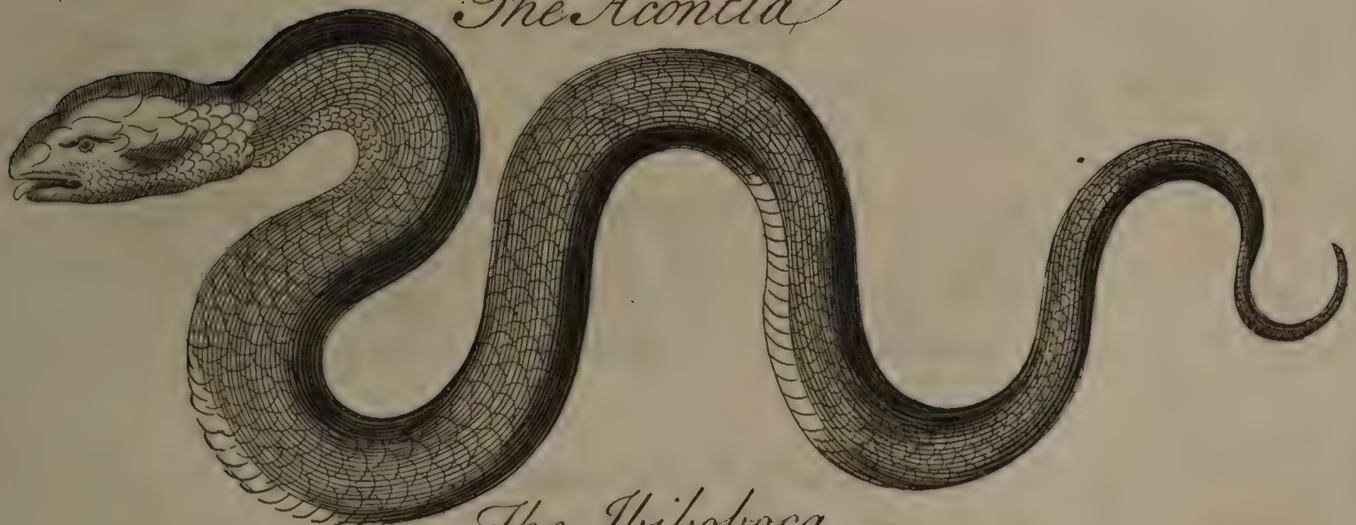
when

The Common Asculapian Snake



The Black Do.

The Acontia



The Ibibobca

when he was brought into a certain Theatre, ſaw, as he paſs'd along, a Keeper of wild Beaſts, ſitting in the Market-place, whom he ſuddenly killed: And that the occaſion of this Revenge was, becauſe the ſaid Keeper about ten Years before had ſtruck him with a Sword in that ſame Place *.

And *Acoſta* writes, that a Soldier in the Town of *Cochine*, had thrown the Kernel of a Nut at an Elephant, which the Animal took up and carefully hid: Some Days after, the Elephant ſeeing the ſaid Soldier paſs by, threw it in his Face, and went away leaping and dancing. *Ibid.*

In that ſame Town, another Soldier, meeting an Elephant and his Keeper, wou'd not give way to them: Whereupon the Keeper complained to the Elephant of the Affront, who ſome days after, ſtanding on the River *Mangata*, which runs through the Town, and ſeeing that ſturdy Soldier ſtand idle, ran haſtily towards him, lifted him upon his Trunk, and plunged him ſeveral Times in the River; after which, he drew him out, and left him where he found him. *Ibid.*

XXII. The *Scorpion* is one of the Inhabitants of the World in Miniature; though a little Inſect, yet is reckoned to be one of the chiefeſt among ſtinging Animals, whoſe Poiſon in different Regions is leſs or more dangerous, as it is exalted by various Degrees of Heat. It has eight Legs, and two large Claws, reſembling thoſe of a Lobſter, and a Body like a Crab or Craw-fiſh: They are of various Colours, as red, white, yellow, black: They differ alſo in their Size and Kinds, as the marine, terreſtrial, reptile, winged, hurtful and innocent.

Some are of the Bigneſs and Length of a Man's Finger, not much longer than a *Beetle* or a black Fly: Thoſe known to us are of a brown Colour, the Back compoſed of Joints reſembling thoſe of a Crab, but more cruſtaceous.

Authors differ about the Tail, whether it be knotty or not; but all agree, that it is furniſhed with a terrible Sting, worſe than the knotted Whip. Many Places produce *Scorpions* of the minute Sort, not much exceeding the Length of a large Bean.

Others

* *Michael Glycas*'s Annal. par. 1. in the Memoirs of the Royal Society, vol. v, vi. p. 280, 281. *ibid.* p. 281.

OTHERS are more bulky, as thoſe at *Jeruſalem*, and all about *Syria*, not unlike our little fluvial Crabs for Bigneſs, which they call *Gambari*.

IN the *Eaſt-Indies* are large Scorpions of the winged Kind; ſo in *Egypt*, where it is reported they are armed with two Stings *.

IT is obſervable, theſe large Scorpions taking their Flight againſt the Wind, ſometimes drop down, and ſo are taken by the Country People, and perhaps ſent to ſcorpionize other Kingdoms.

THE *Sea-ſcorpion* is a flying Animal, and of a red Colour, whoſe Fleſh is good, and much better than what they call *Scorpæna*, that affects muddy Water and mooriſh Habitations.

THERE is a vaſt Spread of theſe venemous Animals over the World, both of the winged and creeping Kind, in the Eaſtern and Southern Climates. Some of them move with Tails ſomewhat erected, others trailing on the ground; and are thought to be more dangerous than the former: The Coal-black Scorpion is accounted the moſt hurtful; 'tis ſaid, that in many Places in *Perſia*, the Inhabitants dare not ſleep in Ground-rooms, for fear of theſe little plaguy Creatures, the moſt terrible of all Night-walkers: Of which more elſewhere.

A CERTAIN Hiſtorian informs us of ſtimulating Scorpions that infeſt *Caſhan* in *Parthia*: They are of ſmall Size, not ſtrong in Body, but very terrible in their Wounds, there being the greateſt Malignity in their Stings; upon which is grafted this proverbial Curſe in that Nation, *May a Scorpion of* Caſhan *ſting thee* †: But *Chardin*, *Tavernier*, and others, place *Caſhan* in *Perſia*, "where they are very much infeſted with Scorpions at all "Seaſons, but eſpecially when the Sun is in that Sign, which is "one of the twelve Signs in the *Zodiack*; ſo that 'tis become, "ſays another Hiſtorian, a Curſe, *May the Scorpions of* Caſhan "*ſting thy Gulls*." This occaſions every one to be provided with *ſovereign Remedies* againſt them, which is a Piece of *Copper-money* they put upon the Wound, take it off 24 Hours after, and apply a Plaiſter of Honey and Vinegar. The *Holſtein* Ambaſſadors ſay they are very black, of the Length and Thickneſs of a Man's Finger,

* *Conradus Geſner in Verbum*, p. 4.
† *Herbert's* Travels, Book ii. p. 13.

Finger, and run faſter than Crab-fiſhes, with their Tails always erected *.

We read of a certain Emperor of *Perſia*, who deſigning to make a Tour into *Media*, durſt not undertake the Journey, for the vaſt Quantity of *Scorpions* lying in the Road: So that he was obliged to detach a great Number of ſtout Fellows to deſtroy thoſe peſtiferous Animals, promiſing a ſuperior Reward to them that kill'd moſt: Till this Execution was over, he durſt not venture his dignified Carcaſs abroad. The *Scythian Scorpions* are of the large Size, and terrible when they ſhoot their Stings.

In *Madagaſcar*, a large *African* Iſland, are ſeveral Sorts of Scorpions, particularly *Water-Scorpions*, that lie in the Marſhes and ſtanding Waters, which are very miſchievous, killing Dogs and Beaſts, and then ſucking their Blood. There is another Sort of Scorpions with a great round black Belly, that are very dangerous; for thoſe whom they ſtrike immediately ſwoon, and ſome for two Days are weak, and cold as Ice. The only Remedy they have, is that uſed againſt Serpent's Wounds, *viz.* to ſet the Patient by a great Fire, and giving him Antidotes to expel the Poiſon, which proves a Cure †.

In *Italy*, *Land-Scorpions* are call'd *Scurtificio*, becauſe they have their Poiſon *nel-pizzo*, in the Extremity of their Tail. Among the *Germans*, *pizzo* is *ſharp*, as *ſpits als een naalde*, pointed as a Needle: The Country-people bring them in Sack-fuls to *Florence*, and take them out with naked Hands, as if they were ſo many Eels, which ſuppoſes them to be of the innocent Kind, like thoſe *white Scorpions* in *Pharos*, a little Iſland in the Mouth of *Nilus*, where there is plenty of theſe pacifick Animals, who offer no Violence to their Neighbours. Mention is made of other Provinces where they live and hurt no body ‡.

By the *Spaniards* the *Scorpion* is call'd *Alaicran*, from an Iſland in *America*, called the *Iſland of Scorpions*, for the numerous Multitude that ravage the Place. In *Braſil* is a vaſt Number of *Scorpions*, and ſome four or five Foot long, in Shape like thoſe of *Europe*; but not ſo venemous: Some of them chuſe to kill themſelves rather than die by the Hands of an Enemy. A certain Gentleman who made the Trial obſerves, that a Scorpion being



* Duke of *Holſtein*'s Ambaſſadors Travels into *Perſia*, *ſparſim*.

† *Atlas Geograph. Aſia*, from *La Croix*. ‡ *Fran. Redi opuſculorum*, *pars prior*.

ſurrounded with a Circle of burning Coals, choſe to ſting itſelf to Death rather than be burnt.

In *Ceylon* in the *Eaſt-Indies*, they have many Species of Serpents; as,

XXIII. The *Pimbera Serpent*, whoſe Body is ſaid to be as big as a Man's Middle, and in Length proportionable. The Creatures of this Kind ſecure their Prey, even horned Beaſts (which ſometimes are pretty large) by a ſort of a Peg, or *pointed Hook*, that grows upon the Extremity of the Tail: They are ſlow in Motion, and therefore ſkulk in hollow Places; and when they have taken the Spoil, tho' horned, they ſwallow it alive, and whole; which often proves fatal, becauſe the Horns may gore the Belly. More, further on.

XXIV. The *Noya Serpent* is another ill-natur'd *Indian*, about four Foot long, will ſtand with its Body half upright two or three Hours together, thereby diſplaying an Air of Majeſty: The Inhabitants call it the *King's Snake*.

Their Poiſon in that Part of the Country operates variouſly: Some after they are bitten, fall into a profound Sleep, and without ſpeedy Help die in about ſix Hours time: Others grow diſtracted, and if neglected die in twenty-four Hours, and bleed at all the Pores of the Body, and are irrecoverable: Of which before *.

XXV. The *Polonga Serpent* is five or ſix Foot long, and a moſt venemous Creature, deſtroying all manner of Animals that fall within its Circuit, as well as Men, Women and Children. When the *Noya* and *Polonga* Serpents happen to meet, a bloody Battle enſues; they fight till one be kill'd, and then the Conqueror eats up the ſlain.

XXV. The *Cobres Capellos*, Sea-ſerpents from eight to ten Yards long, are moſt dangerous Beaſts and frequently kill People in that Country †.

When *Alexander* was in the *Eaſt-Indies*, he and his *Macedonians* were ſtrangely alarm'd by an Army of Serpents that ſallied upon

* *Atlas Geogr. Aſia.* † *Ibid.* from *Baldeus.*

upon 'em from the Woods, which would ſoon have deſtroy'd them, but for the Humanity of a *Native*, who directed them to a certain Herb that cured their Wounds, and ſaved them from Ruin*. The ſame Hiſtorian adds, that in thoſe great Deſerts, frequent and terrible Scuffles happened between Elephants and Serpents about Water, when they met at a Spring, and it ſo fell out ſome time, that both periſh'd; for the Serpent roll'd it ſelf about the Elephant's Leg by ſeveral Folds, who finding himſelf wounded, falls down, and in falling often cruſhes his Enemy to death. *Ibid.*

In *America* is a vaſt variety of Serpents, and ſome of prodigious Dimenſions; in particular, they are very numerous and large in *Cordillera*, i. e. *Andes*, or high Mountains of *Chile*, which Mountains, *Antonio de Herrera* calls a Prodigy of Nature, not to be match'd in the kind: They are two Chains of high Mountains, about 1500 Leagues in length: In that ſpacious Region are Adders red as blood, ſeven or eight Foot long, which in the Night appear like burning Coals, but not ſo dangerous as other Serpents, that are Imps of Darkneſs. *Acoſta* and other Writers tell us, that the Devil appear'd among the *Americans* in the ſhape of a Serpent.

There are ſo many Sorts, ſays *Nieuhoff*, that the *Braſilians* reckon up no leſs than thirty-two, moſt of which are here accounted for.

XXVII. The *Caudiſonant*, or *Rattle-ſnake*, is a large Species of the Viper, and in its exterior Form every way ſimilar, the ruſtling Tail excepted; it moves with as much Agility as if ſupply'd with Wings, called therefore the *Flying-ſnake*: It has ſmall Eyes, and four Teeth longer than the reſt, of white Colour, and ſharp, like Thorns; the Head is guarded with ſmall Scales, the Back with larger and thicker Armour; the Tail is compoſed of ſeveral looſe bony Articulaments that make a roaring Sound, loud enough to be heard at a diſtance; and therefore called the *Bell-Snake*.

It is common in *Virginia*, where it appears to be from three to four Foot long, and reckoned to be very poiſonous; but ſcarcely hurts any, unleſs provoked; and when offended, like the God



* *Diodor. Siculus.*

of War, makes directly at the Enemy, without dread of Conſequences.

In the Hiſtory of *Peru*, an Account is given of a young Woman who was wounded by a Rattle-ſnake, and died on the Spot, before any Relief could be had; and when they came to take up the Corpſe, the Fleſh came off her Bones; ſo ſpeedily did the violence of the Poiſon diſſolve the ſtructure of the Body.

The method of killing this Snake, is thus given by Captain *Silas Taylor*, *viz.* Of the Leaves of *Dittany* of *Virginia* (*i. e.* wild Penny-royal) bruis'd, we took, ſays he, and having faſten'd them at the end of a cloven Stick, we held it to the Noſe of the *Rattle-ſnake*, who by turning and wriggling, labour'd hard to avoid it; but was kill'd with it in leſs than half an Hour's time, and as is ſuppoſed by the meer Scent of that Vegetable *. This was done *A. D.* 1657, in *July*, at which Seaſon thoſe Creatures are reputed to be in the greateſt Vigour for their Poiſon: It is alſo remarkable, that in thoſe Places where this wild Penny-royal grows, none of theſe Snakes are obſerved to come †.

The bruiſed Leaves of the *Virginian* Dittany are very hot, and biting upon the Tongue: Probably the ſtrong Smell of it might ſtop the Paſſages of Reſpiration in thoſe Animals, or ferment with the Blood, ſo as to ſuffocate them. In *Greſham* College at *London* may be ſeen fifteen Skins of Rattle-ſnakes checker'd—— Some appear in Aſh-colour: Several Rattles of thoſe Snakes, moſt of them compoſed of above ten Joints.

XXVIII. The *Salamander* is an amphibious Serpent, very much ſpotted; ſuperior in Bulk to common Lizards.

The *Land-Salamander* is a little poiſonous Reptile, that reſembles the green Lizard, but more groſs in Body; and is found in *Germany* and other Places.

*CONRADUS Geſner*, ſays he ſaw one of 'em on the *Alps* perfectly black, with a ſhort Tail: When wounded, a kind of milky Liquid runs out. In *Germany* are ſeveral great Woods, where *black Salamanders* have been ſeen; *Teſte Matthiolo* ‡.

This

* *Regnault*, vol. ii. from *Journ. des Scav.* 1666. p. 113. *Lowthorp*'s Abridg. of Philoſ. Tranſact. vol. ii. p. 811. † *Ibid.*

‡ *Jonſtonus de Quadrupedibus*, p. 137.

THIS little ſtrange Animal affects moiſt, cold and ſolitary Habitations. In ſome parts of *Germany* great numbers of them have been found in a Body piled up, one upon another: They are of the oviparous kind, and propagate their Species by Eggs, the common Semen of Fowls and Inſects.

THEY are Enemies to Frogs and the Tortoiſe, and feed on little ſmall Inſects; and when they have Acceſs to Honey and Milk, they never want a Feaſt.

IT is of a poiſonous Nature, and many have ſuffer'd by its Biting; ſo ſays *Pliny*, with whom agree *Nicander*, *Aëtius*, and *Abenſinæ*.

*GESNER* is in a contrary Sentiment, and ſays he had domeſtick *Salamanders*, that offered no violence with their Teeth without Provocation. *Jonſtonus* adds, that in *Germany* there appeared no ill Effects of its Bite; but in *France* its Wounds were of a moſt deadly Nature, as appears by a Saying in that Kingdom. *viz. That a Man bit by a Salamander, ſhould have as many Phyſicians to cure him, as the Salamander has Spots, which are numerous* *.

THE *Aquatic Salamander* is not very unlike the former, unleſs it be in Colour and Figure; ſome with a Tail turn'd up, others with a flat Tail, prominent in the middle: There are various ſorts of them; one of which appears in the form of a Turbot, whoſe Eggs are as large as Garden-pears.

WHEN upon Land their Mouth will not open, unleſs it be by Force, or they be caſt into a Veſſel of Water: When put upon Salt, they move the Tail and die; their Skin is cloſe compacted, and not penetrable by a Sword; and 'tis ſaid that Swine's Fleſh is Poiſon to them †.

THE common Report is, that the *Salamander* is able to live in the Fire, which is a vulgar Error: The Hieroglyphick Hiſtorian obſerves, that upon Trial made, it was ſo far from quenching it, that it conſum'd immediately ‡. It is true, that *Newts* (or Water-lizards) Frogs, Snails, and ſuch icy Animals, will endure the Fire for a longer time than others will, by reaſon of an

* — *tot medicis indigere quot maculas beſtia habet, proverbio jactant.* Jonſtonus de Quadrupedibus, p. 137.

† *Jonſtonus de Quadruped.* p. 138.

‡ *Joannis Pierii Hierogl.* cap. 21—26. p. 195—6, 7.

an extraordinary degree of Coldneſs, which diſſipates and ſcatters the Flame for a little time.

I HAVE read an Experiment made upon a *Salamander*, that was thrown into the Fire, and there came from it a ſort of gelid, moiſt, viſcous Humour, which reſiſted the Power of Fire for a little time; but thoſe Exhalations being dried up, was ſoon conſum'd. In the *Philoſophical Tranſactions*, we have another Inſtance, which ſeems to carry the matter further.

M. *STENO* writes from *Rome*, that a Knight called *Corvini*, had aſſured him, that having caſt a *Salamander* (brought to him out of the *Indies*) into the Fire, the Animal thereupon ſwelled preſently, and then vomited ſtore of thick ſlimy Matter, which did put out the neighbouring Coals, to which the *Salamander* retired immediately, putting them out alſo in the ſame manner as they rekindled; and by this means ſaved his Life about two Hours, and afterwards lived nine Months; that he had kept it eleven Months, without any other Food but what it took by licking the Earth, on which it moved, and on which it had been brought out of the *Indies*, which at firſt was cover'd with a thick Moiſture, but being dried afterwards, the Urine of the Animal ſerved to moiſten the ſame: Being put upon *Italian Earth*, it died within three days after *.

AS to the Poſſibility of the thing; I make no doubt but he, who made *Water* the Habitation of Fiſh, can make *Fire* to be the Reſidence of another ſort of Beings. The Sun, which is the Centre of our planetary Syſtem, for aught we know, may be the Seat of glorious Inhabitants; or, as others conjecture, the Place of future Miſery.

UPON the whole, the *Salamander* being of a mucous, ſlimy, and cold Body, will, like Ice, ſoon extinguiſh a little Fire, but will be as ſoon conſum'd by a great Fire; therefore it was no Abſurdity in *Galen*, when, as a *ſceptical Medicine*, he recommended the *Aſhes of a Salamander*.

THE like Humidity is obſervable in Water-Lizards, eſpecially if their Skins be prick'd: Yea, Frogs, Snails, White of Eggs, will ſoon quench a leſſer Coal. We read of *incombuſtible Cloth*, (*Linnen Paper*,) made from a Flaxen-Mineral, call'd Ασβεστος by the *Greeks*, and *Linum vivum* by the *Latins*.

THIS

* *Lowthorp's Abridgement*, v. ii. p. 816.

Plate 5

THIS *Asbeſtos*, or Matter out of which this wonderful Cloth ... is made, is a Foſſil, a mineral ſtony Subſtance, of a whitiſh Colour, and woolly Texture (call'd *Salamander's-Wool*) the downy Fibres, ſeparable into ſhort Filaments of Threads, capable of being ſpun, and move into a ſort of Cloth, which will endure the Fire without conſuming. When foul, inſtead of waſhing, they throw it into the Fire, which cleanſes without burning it. Whole Webs and Coats, Napkins, Handkerchiefs, Towels, have been made of it; which were ſo far from being conſumed by Fire, that they were only cleanſed from their Droſs, and came out purified into a greater Luſtre than if waſh'd with Warer.

ITS principal uſe, according to *Pliny* *, was for making of Shrouds, in which the Corps of their Kings were uſually burnt, leſt their royal Aſhes ſhould be blended with common Duſt. The Princes of *Tartary* uſe it to this day in burning the Dead †. *Nero* had a Napkin or Towel made of it. The *Brachmans* among the *Indians*, are ſaid to make Clothes of it. The Wicks for their perpetual Candles were made of it ‡; and ſome to this day uſe it for Lamp-Wicks.

THE Emperor *Conſtantine* ordered an incombuſtible ſort of Linnen to be made of *Lapis Amianthus*, the growth of *Cyprus*, that might burn in his Lamps, which were in his *Baths* at *Rome*. The Commentator on St. *Auguſtin* ſays, that he ſaw ſeveral Lamps at *Paris*, which would never be conſumed: and at a Feaſt at *Louvain*, there was a Napkin thrown into the Fire, which was reſtored to the Owner clearer and brighter than if it had been rinſed in Water ‖.

THE *incombuſtible Paper* is made of this lanuginous Mineral, viz. *Asbeſtine-Stone*, which will bear burning without being injured. Whoever would be further informed about this wonderful incombuſtible Stone, may peruſe Dr. *Bruckman*, Profeſſor at *Brunſwick*, who has publiſh'd *a natural Hiſtory of the Asbeſtos*, or *incombuſtible Paper*; and what is moſt remarkable, has printed four Copies of his Book on *this Paper*, which are depoſited in the *Library* of *Wolfembuttle*. The manner of making this extraordinary Paper is deſcribed by Mr. *Lloyd*, in *Philoſoph. Tranſactions*, Nº. 166.

*N. B.*

* Book xix. cap 1. † *Philoſ. Tranſact.* ‡ Dr. *Liſter.*
‖ *Ludovicus Vives, in his Scholia—de Civitate Dei. Pancirol. Hiſtoria rerum deperdit.*

*N. B.* The *Salamander* is ſaid to live in the Fire, and has power to extinguiſh it: "From which Conjuncture was taken the "*Device* of Great King *Francis*, the firſt of the Name, (Father "of Arts and Sciences) *Nutriſco & Extinguo*, I Feed and Ex-"tinguiſh *."

XXIX. The *Cameleon* belongs to the Claſs of Quadrupedes, and is a little Animal reſembling a Lizard, but of a larger and longer Head: Its Eyes ſtand out of its Head above one half of their Globe, which he turns ſo obliquely, that he ſees every thing behind him: Nature perhaps has given it this Advantage, becauſe its Legs (by the ſlowneſs of its motion) are of no uſe to avoid his Enemy, by running away. There is yet ſomething more extraordinary, in the motion of his Eyes, for when one of them moves, the other has no motion at all; one looks upward, the other downwards †.

The length of theſe Creatures does not exceed twelve Inches, and they have a proportionable bigneſs. The Skin is plaited and very fine, tranſparent, jagged like a Saw, and thin; and muſt be very compact and hard, ſince, according to the Hiſtorian ‡, 'tis not penetrable by the Teeth of Serpents. It has four Feet, and on each Foot three Claws; its Tail is long and flat, with which, as well as with its Feet, it faſtens itſelf to the Branches of Trees: its Noſe long, and ends in an obtuſe point: In other reſpects it is made like a Fiſh; that is to ſay, it has no Neck ‖: Reckoned by *Moſes*, *among the unclean*—Numb. xi. 30.

The *Cameleon* is ſaid to transform itſelf into variety of Colours; perhaps this change may ariſe from the different reflections of the Rays of Light: Thus they may put on a brown or whitiſh Habit, from Trees of that Colour, on which they ſit. Others obſerve, that its Colour is changeable, according to the various Paſſions that agitate the Creature; *e. g.* When affected with Joy, 'tis of an emerald Green, mixt with Orange, etch'd with little grey and black Strokes: Anger gives it a livid and duſky Colour: Fear makes it pale, and like faded yellow **. All theſe Colours compoſe ſuch a pretty Medley of Shadow and Light, that Nature does not

* *Pedro Mexia* and M. *Franceſco Sanſovino*, the famous *Italian*.

† A Journal of the Philoſoph. Mathematical and Botanic Obſerv. by *Lewis Feuille*, A. D. 1725.

‡ *Ælian.* iv. 33. ‖ *Calmet.* p. 351. ** *Le Compte's Memoirs*, p. 502.

not afford a finer Variety of Shadowing, nor our fineſt Pictures more lively, ſweet, and proportionable Drawing.

For the further Illuſtration of this Subject, I ſhall add ſomething from the Philoſophical Tranſactions about a female Cameleon, the Skin of which appear'd mixt of ſeveral Colours, like a Medley-cloth. The Colours diſcernable are green, a ſandy yellow: And indeed one may diſcern, or at leaſt fancy, ſome mixture of all, or moſt Colours in the Skin, whereof ſome are more predominant, at different times: There are ſome permanent black Spots on the Head, and Ridge of the Back. But our modern Naturaliſts aſſure us, that its common Colour, when it is at reſt, and in the Shade, is a bluiſh grey; when 'tis expoſed to the Sun, this grey changes into a darker grey, inclining to a dun Colour: If 'tis put on a black Hat, it appears to be of a violet Colour.

.... Upon Excitation or warming, ſhe becomes ſuddenly full of little black Spots, equally diſperſed on the ſides, with ſmall black Streaks on the Eyelids; all which afterward do vaniſh. The Skin is grain'd with globular Inequalities, like the Leather call'd Shagreen. The groſſeſt Grain is about the Back and Head, then on the Legs; on the Sides and Belly, fineſt; which, perhaps, in ſeveral Poſtures, may ſhew ſeveral Colours; and when this Animal is in full Vigour, may alſo have in ſome ſort, *Rationem Speculi*, and reflect the Colours of Bodies adjacent; which, together with the mixture of Colours in the Skin, may have given occaſion to the old Tradition, *of changing into all Colours* *.

A Certain curious Gentleman, made the following Experiment, when he lived at *Smyrna*, in *Aſia-minor*: He bought ſome *Cameleons*, to try how long they could be preſerved alive under Confinement; he kept them in a large Cage, and allowed them the Liberty to take the freſh Air, which they ſuck'd in with Pleaſure, and made them briſker than ordinary. He never ſaw them either eat or drink, but ſeem'd to live on the Fluid in which we breathe.

The Antients were perſuaded that *Cameleons* fed upon the Air, for which reaſon one of the Fathers calls it a *living Skin* †; but now it appears by Experience, that they feed upon different Inſects, as Palmer-worms, Locuſts, Beetles, Flies, and alſo Leaves



* *Lowthorp's Abridg.* vol. ii. p. 816. † *Pellicula vivit. Tertull. de Pallio*, cap. 3.

of Vegetables. Father *Feuillee* *, in a Journey into *Aſia-minor*, opened one of theſe Animals, and found in its Belly Peach-Leaves, which were not then digeſted.——*N. B.* Digeſtion is very ſlow in *Cameleons*, which is the reaſon why they take ſo little Nouriſhment.

THE ſame Father mentions a ſmall Lizard, which he ſaw in *Peru*, that was not above an Inch thick, which he calls *Chameleontides*, becauſe he changed his Colour, like the *Cameleons*; being in a certain Situation, he ſaw it of a dun Colour; in another, 'twas green..... This little Creature, he ſays, had the ſame Figure and Proportion as the *Great Lizard*; nam'd by the *Spaniards*, *Iquanna*; and *Senembi*, by *Marcgravius*; and he makes that *Lizard* a fourth kind of *Cameleon*, and to be added to the two kinds of *Bellonius*, one of which is to be found in *Arabia*, and the other in *Egypt*, and to that mention'd by *Faber*, *Lynceus*, which may be ſeen in *Mexico*.

THEIR Tongue is ſomewhat peculiar, it being as long as their Body, with which they catch Flies, and other Inſects, which ſettle on their Tongues, to ſuck the viſcous ſlimy Matter, adherent to them. The *Cameleon* puts out his Tongue to draw them upon it, and when 'tis full of theſe Inſects, he pulls it in with wonderful Agility. Others think, it encloſes its Prey with the tip of its Tongue, which is made in a form proper for that purpoſe.

THE *Cameleon* is an oviparous Animal. *J. Jonſtonus* ſays, it has above a hundred Eggs, from *Piereskius*, who nurſed a Female on purpoſe to make Obſervations upon the Subject †. After all the Gentleman's Care about 'em at *Smyrna*, all of them died within five Months; and having opened the Female, found thirty Eggs in her, faſten'd one to another in the form of a Chain. *Ibid. ſupra.*

THE *Atlas* ‡ calls the *Cameleon*, the *Indian Salamander* ‖; that goes there by the Name of *Gekho*, from the Noiſe it makes after hiſſing, and is thus deſcrib'd, *viz.* 'tis about a Foot long and ſpotted, has large Eyes ſtarting out, the Tail has ſeveral white Rings round it, and its Teeth ſharp, and ſtrong enough to penetrate an Armour of Steel: it has a ſlow Motion, but where it faſtens,

* *Feuillee's Journal. Franckf.* 1597. p. 3. † *Jonſtonus de Animalib. inter Quadrupedes*, p. 141. ‡ *Africa.* ‖ For *America.*

faſtens, 'tis not eaſily diſengaged. This Creature is found in *Arabia*, *Egypt*, *Madagaſcar*, *Java*, and other parts of *India*. *Bellonius* ſaw ſeveral of them among the Shrubs of *Attica* *: He ſays it frequents *Cairo*, and other Places, is found among Hedges and Buſhes; mutes like a Hawk; ſwallows every thing whole. It moves the Feet of each ſide alternately, but runs up Trees very faſt, and lays hold on the Boughs with its Tail. *Leo* and *Sandys* ſay, the Neck is inflexible, and it can't turn without moving its whole Body: the Back is crooked, the Skin is ſpotted with little Tumours: the Tail long and ſlender, like that of a Rat, when it ſucks in the Air, its Belly ſwells, whence ſome think that the Air is part of its Food. One Author ſays, it ſubſiſts only upon Air; another ſays, 'tis a vulgar Error.——

'Tis ſaid, that if a Serpent lurks near the Tree, where it ſits, it throws a Thread out of its Mouth, with a little ſhining Drop at the end, which falls upon the Serpent's Head, and kills it †.

In *America* are Serpents, ſome of whom are ſo poiſonous, that if touch'd but with a little Stick, the Venom runs up the Hand; and ſuch as are touch'd with the Blood of dead Serpents, die a lingring Death: This is Tradition: I ſhall begin with the firſt of them, *viz.*

XXX. *KUKURUKI*, a Serpent of *Braſil* in *South-America*, which is under the torrid Zone, where their Winter begins in *March* and ends in *Auguſt*; and is like our Summer. This Serpent is of an aſh Colour, and in its Scales reſembles the *Bocinga*, or Rattle-Snake, but is more groſs; on the Back, variegated with yellow, and large black Spots. 'Tis repreſented as a very venemous Animal, eight or nine Foot long ‡; and when prepared, the Inhabitants feed upon it.

XXXI. The *Ibiara* is a *Braſilian* Adder, about a Foot and half long; an Inch and half in thickneſs. Serpents of this kind are very numerous in that Country, and nothing more poiſonous than their Wounds, tho' not incurable, if proper Remedies be applied in time.



* *Jonſtonus de Quadrupedibus.* † *Atl. Afric.* p. 49, 50.
‡ 9 *& interdum* 12 *pedes longus eſt.* Ray.

In Seaſons of Danger, they ſhelter themſelves in Cavities under Ground, and feed upon Piſmires, which are very large in that Country, and in ſuch prodigious Quantities, that the the *Portugueſe* call them, *Kings of Braſil.*

XXXII. In *Chiapa*, in *Old-Mexico*, now call'd *New-Spain*, is a noxious Animal call'd *Teuthlacokauqui*, or *Fortreſs of the Serpents*, whoſe Head is like an Adder, thick Belly, glittering Scales, the Ridge of the Body black, with an Interſperſion of white Croſſes; the Teeth poiſonous, and the biting kills in twenty-four hours, unleſs the wounded part be held in the Earth ſo long, till the Pain be over.

It has a frightful Aſpect; when it moves it makes a Noiſe with its Tail, that ſounds an Alarm of Danger. The *Americans*, who have the Art of taking it by the Tail, carry it home, and by degrees make it tame: 'tis maintain'd at a cheap rate, for it can ſubſiſt a whole Year without any viſible Food.

*JONSTONUS* calls this Serpent the *Bocininga*, and deſcribes it from *Marcgravius* and *Piſo*. The former ſays, 'tis four Foot and three Fingers long, Belly ſmooth, ſmall Eyes, forked Tongue, rattling Tail. The other obſerves, the *Spaniards* call it *Caſcavel*, and *Tangedor*, becauſe its Tail emits the ſound of a Ball; in thickneſs, as a Man's Arm; in length, about five Foot; a cloven Tongue, long and ſharp Teeth; of a dark Colour, inclining to the yellow *.

According to *Nierembergius*, this Serpent is called the *Queen of Serpents*, which they ſuppoſe to be like the Viper, in its Poiſon, and Shape of the Head †. By the Definitions of ſeveral Authors, this Serpent ſeems to be the *Caudiſonant*; and the *Dutch* in *America* call it, the *Ratel-Stange*, *i. e.* Rattle-Snake.

Now we are in *Mexico*, excuſe me in giving you two Inſtances of monſtrous Cruelty; one in the Natives, the other in the *Spaniards.*

When the *Mexicans* were diſpoſed to do ſignal Honour to their Idols, they ſent out Armies to bring in Priſoners for a Sacrifice, whoſe Fleſh they did afterwards eat; and *Montezuma* the Emperor, commonly ſacrificed 20000 Men, one year with another,

* *Jonſtonus*, Articulus xvii. p. 23.
† *Hiſtoria Naturæ Maximè Peregrinæ*, p. 268,—9.

ther, and no leſs than 50000 ſome years. The Prieſts thought it diſhonourable to ſacrifice leſs than 40 or 50 Captives at a time to one *Idol.* At a certain Feſtival, they ript up the Breaſt of a manumitted Slave, pull'd out his Heart, which they offer'd to the Sun, and then eat up his Body.

THEIR Prieſts were bloody Men, a Brood of Vipers, and had ſuch an Aſcendant over their Princes, that they made them believe *their Gods were angry*, and not to be appeaſed without 4000 or 5000 Men to ſacrifice in a day; ſo that, right or wrong, they muſt make War on their Neighbours, to procure thoſe Victims to keep their Prieſts in Humour.

THE next, is an Inſtance of *Spaniſh Cruelty*, in this Country, that could have no Original but Hell, the Seat of the old Serpent. It runs thus, *viz. Barthol. de las Caſas* Biſhop of *Chiapa*, in a Letter to the *Emperor Charles* V. gives this account of the Barbarity of the *Spaniards* towards the poor Inhabitants, Natives of the Land.

.... "THEIR Kings and Princes, ſays the Biſhop, the *Spa-*
"*niards* ſcorch'd to death, or tore in pieces with Dogs: The
"poor People they burnt in their Houſes, and daſh'd out the
"Brains of their Children: Thoſe that were ſpared, they forced
"to carry greater Burdens than they were able to bear, by which
"thouſands of them were deſtroy'd: Others who eſcap'd, died of
"Famine in the Woods, after they had kill'd their own Wives
"and Children, and eat them for hunger. In this one Province
"they murder'd above two Millions of Men, not ſparing thoſe of
"Quality, who had civilly entertain'd them. They tortured the
"Natives with the moſt helliſh Inventions, to make them diſcover
"their Gold. *Diego de Valeſco*, in particular, ſpared none that
"fell into his hands, ſo that in a Month's time he murder'd ten
"thouſand: He hang'd thirteen Noblemen.

"Some they ſtarved to death, by thruſting their Heads betwixt
"Pieces of cloven Timber: Others they buried alive, leaving
"their Heads above Ground, at which they bowl'd with large
"Iron-Bullets: They alſo forced them to eat one another.——
Beſides other helliſh Cruelties too dreadful to be related *." *N. B.* This *Barth. de las Caſas* had been a *Friar*, and afterwards made

* *Acoſta, Gage*—The Civil and Moral Hiſtory of the *Spaniſh Weſt-Indies*, in *Atlas Geogr. America.*

made Biſhop of *Chiapa*, was a Man of more Piety and Juſtice than is commonly found among *Friars*. It was he, who procur'd the *Indians* their Liberty from being Slaves to the *Spaniards*, which they enjoy to this day, ſo that they are paid for what they do, about half a Crown a Week.

XXXIII. The *Ibitobaca* is a Serpent of *Chiapa*, near four Foot long, and of a crimſon Colour, adorn'd with a pleaſing Diverſity of black and white Specks; wearing its Bones as a Necklace, or the Ruff in Queen *Elizabeth*'s Reign, who deſtroy'd the Invincible Armada, and made good old *England* a Terror to *Spaniards*.

XXXIV. The *Iquanna* is the Birth of *Mexico*, a Serpent like the Pope's Anathema, of a terrible Front, but harmleſs; a glittering Comb on the Head, with a Bag under the Chin; a long Tail, and ſharp Bones on its Back, ſtanding up in the form of a Saw.

This Iquannatick Serpent is of the amphibious kind, equally fitted to live by Land or Water; a Privilege which no Son of *Adam* can boaſt of. It is of the oviparous Tribe, and a great Breeder, laying about fifty Eggs at the Seaſon as big as Acorns, which are of a very good Taſte, and good Food when boiled, and ſo is the Serpent itſelf; but the Land-*Iquanna* is a more pleaſant Food, and preferable to *Spaniſh* Ragous *.

XXXV. The *Ibiboboca* is a Serpent beautiful to the Eye, but of a venemous Nature; 'tis about three Foot long. The *Icon* of it in *Greſham College* is above three Yards †, white as Snow, decorated with Particles of various Colours, eſpecially black and red. The Wound it gives operates gradually, and if neglected, proves fatal.

XXXVI. The *Guaku* or *Lyboya* Serpent, is one of the largeſt of all the ſerpentine Brood, ſome of which being from eighteen to thirty Foot long, call'd by the *Portugueſe*, *Hobre de Hado*, or the *Roebuck Serpent*, becauſe it can ſwallow a whole Buck at once. After

* *Nierembergii Hiſtoria Naturalis*, p. 271.
† *Curzon's Catalogue of Rarities*, p. 445.

After ſwallowing it down, it generally falls aſleep, and in that Poſture is frequently taken, while digeſting its Supper. My Author ſays, he ſaw one of this kind, which was 30 Foot long, of a greyiſh Colour, but others incline more to the brown *. A ravenous Animal, and ſo voracious, that it leaps out of the Woods to ſeize its Prey; and, if diſturb'd, will fight, or wreſtle, with Man or Beaſt, ſtanding upright upon the Butt-end of his Tail.

XXXVII. The *Jararaka Serpent*, is another *Braſilian*, no longer than a Man's Arm to the Elbow; it has ſwelling Veins on its Head; the Skin is covered with red and black Spots; the reſt is of an Earth Colour: Its Wounds are dangerous, and attended with the uſual Symptoms. There are three Sorts of theſe venemous Snakes beſides this, *viz.* *One* ſort is about ten Spans long, with two terrible Tuſks, or great Teeth, which they ſtretch out to a great length, and ſtrike them into their Prey. The venemous Liquid, which is very yellow, works with a Violence, that kills in a few Hours. The *ſecond* ſort reſembles the *Spaniſh Viper* in Colour and Form, and is equally dangerous. The *third* and worſt ſort very much reſembles the *firſt*.

XXXVIII. The *Biobi*, called *Gabro Verde* by the *Portugueſe* in *Braſil*, i. e. the *Green Serpent*, becauſe its Colour is porraceous, a ſhining Green like the Leek; it is between three and four Foot long, and about the Thickneſs of a Man's Thumb; a large Mouth, and black Tongue, and has this good Property, that it hurts nobody unleſs irritated; but when provoked, no Poiſon more dangerous. We read of a *Soldier*, who accidentally treading on this Serpent, was wounded by it in the Thigh, and died a few Hours after, tho' the Remedies that proved ſucceſsful on the like occaſions, had been diligently applied †.

XXXIX. The *Caninana Serpent*, is another Inhabitant of *Braſil*, green on the back, and yellow on the Belly, about two Foot long, and reckoned not to be ſo venemous, as the reſt of that miſchievous Tribe. It feeds upon Eggs and Birds, at laſt becomes the common Entertainment of the *American* and *African* Tables.

* *Nieuhoff. in Atl. America.* p. 263. † *Raii Synopſis*, p. 328.

Tables *. We read of other *green Serpents* in the *Indies*, that are indulged with little Cottages made of Straw, where they ſpend their ſolitary Hours, till the time of eating invites them out, then they repair to the Houſe, where they fawn upon their Maſters, and eat what is ſet before them, and then retire to the Huts of Indulgence.

XL. The *Tetzawhcoatl*, is another Production of *Braſil*, a Serpent of about three Foot long, and ſlender Body, whoſe Strokes are peſtilent: The Head is black, nether Part of the Tail reddiſh, and the Belly daſh'd with black Spots. The Cure is by Suction.

Now we are travelling among the Inhabitants of *Braſil*, we may be allowed to take notice of Prince *Maurice*'s *Rational Parrot*, mentioned by Sir *William Temple* and Mr. *Locke*, which the *former* had from the Prince's own Mouth. His Words were,

..... "That he had heard of ſuch an *old Parrot*, when "he came to *Braſil*, and tho' he believed nothing of it, and it "was a good way off; yet he had ſo much Curioſity as to ſend "for it: that it was a very great and a very old one; and when "it came firſt into the Room, where the Prince was with a great "many *Dutchmen* about him, it ſaid preſently, *What a Company "of White-men are here!* They ask'd it, what he thought that "Man was, pointing at the Prince? it anſwered, *Some General "or other*. The Prince asked it, Whence come ye †? The Par-"rot anſwered, *From Marinnan*. To whom do you belong, "ſaid the Prince? it anſwered, *To a Portugueſe Prince*. The "Prince ask'd, What do you there? Parrot anſwered, *I look "after the Chickens*. The Prince laugh'd, and ſaid, You look "after the Chickens! The Parrot anſwered, *Yes, I; and I "know well enough how to do it*, and made the *Chuck* four or five "times, that People uſe to make to Chickens, when they call "them.....

.... "I could not but tell this odd Story, becauſe it is ſo much "out of the way, and from the firſt hand, and what may paſs for "a good one; for I dare ſay, this Prince at leaſt believed himſelf "in

* *Raii Synopſis*, p. 328.

† D'où venes vous? De Marinnan. A qui eſtes vous? A un Portugais. Que fais tu-la? Je garde les poulles. Vous gardez les poulles? Ouy moy, & je ſçai bien faire.—*Sir* William Temple's *Memoirs, and Mr.* Locke's *Eſſay, Book* II. *chap.* 27.

" in all he told me, having ever paſt for a very honeſt and pious " Man. I leave it to Naturaliſts to reaſon, and to other Men to " believe as they pleaſe upon it; however, it is not perhaps amiſs " to relieve or enliven a buſy Scene ſometimes with ſuch Digreſ- " ſions, whether to the purpoſe or no." So far Sir *William Temple*.

WONDER not then, if you meet in this Hiſtory with ſome romantick Sentiments entertained by learned Men concerning Serpents, when two ſuch illuſtrious Pillars of the Commonwealth of Letters, give way to a Relation that has ſo much of the Marvellous in it.

XLI. THESE Hiſtorians inform us of many more Serpents, and ſome of great bulk, that infeſt thoſe *American* Regions; whoſe Looks are ruddy, of blood-red Colour, that ſhine in the Night, like ſo many glittering Stars.

A MODERN Author writes, that in *America* are ſome Snakes that were eight Foot long, and as red as Blood, which in the Night look'd like Fire *.

THE former black, and theſe ſhining Serpents, remind me of the *Obſidian* Stones, that are very black and tranſparent; they have their Names from one *Obſidius*, who firſt found them in *Æthiopia*.

THERE is a ſort of natural *Obſidian* Glaſs, which is rather to be ranked among Stones than Metals; 'tis as paſſive as the former, enduring the Graving-Tool, is diaphanous and pellucid, receiving Images, and, like artificial Glaſs, tranſmitting all Forms and Shapes.

THIS is found in *Æthiopia*, where the Sepulchres of the Nobles are uſually made of it, and after this manner; *viz.* They take a large Stone, and make it hollow, and in the Cavity include the Corps, where it is not only preſerved, but, as if entomb'd in Glaſs, is apparently viſible to Spectators, and ſends forth no ungrateful Scent.

OUT of theſe *Obſidian* Stones, Looking-Glaſſes are wont to be made, and are alſo found on the Coaſts of *Arabia*. Theſe ſhining Stones were inſerted into Rings, and in one of them was cut the entire Image of *Auguſtus*, who being much taken with



* *Anton. Herrera*'s Hiſtory of *America*, Vol. II. in his Account of *Darien*, p. 72.

theſe Stones of Glaſs, cauſed four Elephants to be made of them. —See the *Commentary* upon *Pancirollus*, B. i. of *Jet*; and *Pliny*, B. xxxvi. c. 26.

XLII. *BOIGUACU*, another venemous Production of *Brazil*, thick in the middle, and declining towards the Extremities of the Body; 'tis covered with large Scales on the Back, and leſſer ones on the Belly, which is common in all Serpents.

THE whole is adorned with elegant Variegations. ..... The Back and Sides ſet off with black Spots, inclining to the round; about three Inches diſtant from each other, and in the Centre a round white Spot. Theſe beautiful Appearances, ſays *Jonſtonus*, have a Grandeur in them more than rivals Imperial Majeſty.

HE ſaw ſeveral Serpents of this kind: On *Auguſt* 7th, 1638, one that was eight Foot long. Another, *Auguſt* 13th, 1638, above five Foot long, its Fleſh fat, and very white; the Heart being taken out, lived about 15 Minutes. *October* 16th, 1638, he ſaw another, that was near nine Foot long, and he was a Witneſs to its ſwallowing a She-Goat whole *. By the Deſcription, this Serpent muſt be the *Lyboia*, ſo famous for the Knack of Deglutition of Animals.

XLIII. THE *Braſilian Serpent*, called the *Ibiracoan*, makes its Appearance in a Habit of various Colours, trimmed with red, black and white Spots. Under this fine Dreſs, is a poiſonous Spring; the Wound it gives, infallibly kills without immediate Aſſiſtance.

BEFORE the Poiſon reaches the Heart, the common Practice is, to ſecure that Serpent, and boil the Fleſh of it with certain Roots, and give it the Patient in Wine, or any other proper Liquid, and it will anſwer the Intention.

XLIV. THE *Tarciboya*, and *Kakaboya*, are two Serpents much of the ſame Nature, and therefore I put them together: They are occaſional Inhabitants of the Water and Land; in Colour black, and about ſix Hands in Length. If they hurt any Creature, it is only in Defence of themſelves, and the Wound is eaſily cured by Remedies

* *Jonſtoni Hiſtoria Naturalis*, p. 25, 26.

Remedies well known in thoſe Countries. They are great Devourers of Birds.

HERE the Learned *Ray*, from *Piſo*, mentions ten other Serpents, whoſe particular Characters he conſiders in his Deſcription of Fiſhes; then refers his Reader to thoſe deſcribed by *Joan. de Laet*.*

XLV. THE *Bibera* is a venemous Lizard of *Brazil*. If you aſk, What are theſe *Braſilian Lizards?* I anſwer, They are creeping Serpents, of various Colours, and different Sizes: Some are the length of a Finger, others many Feet; have ſparkling Eyes. There is only one ſort of them that is venemous, among which is this *Bibera:* they are like the others, but leſſer, and are moſt miſchievous. They are of an aſh Colour, inclining to the white; the Body and Limbs ſeem thick, but the Tail is ſhort and broad.

THE Wounds given by theſe Serpents, are full of a thin ſtinking Matter, attended with blue Swellings, and Pain in the Heart and Bowels. *N. B.* Great Things have been frequently done by little Things.

XLVI. THE *Ambua*, ſo the Natives of *Brazil* call the *Millepedes* and the *Centipedes* Serpents. Thoſe Reptiles of thouſand Legs bend as they craul along, and are reckoned very poiſonous. Thoſe Lizards of hundred Legs are commonly found in the Woods, where they deſtroy the Fruit, and alſo do miſchief both to Men and Cattle.

IN theſe *Multipedes*, the Mechaniſm of the Body is very curious; in their going, it is obſervable, that on each ſide of their Bodies, every Leg has its Motion, one regularly after another; ſo that their Legs, being numerous, form a kind of Undulation, and thereby communicate to the Body a ſwifter Progreſſion than one could imagine, where ſo many ſhort Feet are to take ſo many ſhort Steps, that follow one another, rolling on, like the Waves of the Sea.

THE *Palmer-Worm* is alſo called *Millepes*, becauſe of its many Feet, which are as Briſtles under its Body: It is about ſix Inches long, and moves with incredible Swiftneſs. The upper part of the Body is cover'd with hard ſwarthy Scales, and it has a ſort of



* *Raii Synopſis Animal.* p. 329. *Londini* 1693.

Claws both in its Head and Tail, of rank Poiſon, as the Hiſtorian ſays.

XLVII. The *Jebeya* is another *Brazilian*, and a Serpent very ravenous and deſtructive: It has four Legs, and a long Tail like a *Crocodile*; it lies flat and cloſe on the Ground, artfully concealing itſelf, 'till the Prey comes within reach, and then darts out a couple of ſharp Fins from its Fore-quarters, and kills whatever it ſtrikes.

XLVIII. The *Giraupiagara* is an *American* Serpent, ſo call'd, becauſe of its being a great Devourer of Eggs. 'Tis of a Negro-Colour, but a yellow Breaſt, and of great Length and Agility. It glides (as if ſwimming) on the tops of Trees, faſter than any Man can run on the Ground.*.

It lives upon Birds, whoſe Neſts it conſtantly plunders. 'Tis obſervable, that the *Cuckow* feeds very much upon *Eggs*, which accounts for the vulgar Notion, that it always has one or more little Birds, as Menials to attend it, theſe being ſome of thoſe, whoſe Houſes it plundered. There is another Charge preferred againſt the Cuckow, *viz.* The Contempt it puts upon our Vegetables, by ſpitting upon them; whereas in thoſe Dobs of frothy Dew, we find little Green Inſects, that are Graſhoppers in the Embryo.

XLIX. The *Caminana* is another *Brazilian Serpent*, of a great length. The Body is all over green, and very beautiful in proſpect. This alſo runs up the Trees, not ſo much becauſe of the green Leaves, as in purſuit of Birds of all Colours; and having devoured the Contents of the Neſt, ſeizes the Dam, and drinks her Blood.

The pleaſing Appearance made by this Serpent in *Green*, puts me in mind of the *Turks*, who have ſo great a *Superſtition for the green Colour* (becauſe it was conſecrated to *Mahomet*) that they forbid Chriſtians to wear it on pain of Death; but the *Perſians* (who are *Mahometans* as well as the *Turks*) allow it to every body, and laugh at this Superſtition; ſo that when *Sultan Amurath* ſent an Ambaſſador to *Sha-Abbas* of *Perſia*, to complain that he ſuffer'd

* *Nieuhoff in Atlas, America*

ſuffer'd that *venerable Colour* to be prophaned by Chriſtians, he ſcoffingly ſaid, that he would forbid the *green Colour* to be prophaned by Chriſtians, as ſoon as *Amurath* could hinder the *green Meadows* to be prophaned by his *Turkiſh Cattle* *. The Eaſtern *Turks* abhor the *blue Colour*, becauſe the *Jews*, they ſay, threw *Indigo* into *Jordan* to hinder the Baptiſm of *Chriſt*, but the Angels brought Water from *Jordan* to baptize him, before it was polluted. *Atlas.*

L. *BOYTIAPUA*, is a Serpent ſo called by the *Brazilians* for its long Snout, though I don't find it exceeds others in ſmelling, by the extenſion of its Noſe; it is of a long ſlender Body, and feeds upon Frogs, amphibious Animals and Inſects.

THIS Serpent is in high Eſteem among the Natives of *Brazil*, who practiſe the Art of Conjuration by it; and if any of them have a barren Wife, and are deſirous of Children, they laſh this Serpent over her Hips, pretending that ſuch Exerciſe will make her fruitful: And if this Device ſhould take effect, muſt not we conclude the Offspring to be a *Generation of Vipers?*

LI. THE *Gaytiepua* is a large Snake, ſmells rank like a Fox, and, according to a learned Author, the Smell is intolerable †, as is that of the Serpent *Boyana*, which is very long and ſlender, and of black Colour; of which one of the *Latin* Poets takes notice ‡.

IF the loathſome Smell of theſe Creatures offend the Noſe, it ſerves as a friendly Alarm of Danger, to thoſe who have the uſe of a Noſe, that they may avoid a more terrible Stroke.

NOTHING ſo conſtituted in Nature, but a ſuperficial Obſerver may conſtrue as a Blemiſh to the Creation; but to a more penetrating Eye, thoſe imaginary Blemiſhes have their Convenience and Uſe, and appear to be the Product of perfect Intelligence and Wiſdom.

LII. THE *Bom-Snake*, is another *Brazilian* Reptile, call'd *Bom* from the Noiſe it makes in its Motion. It is of a prodigious large Size, but is claſs'd among the Innocent, that do no manner of

* *Holſtein Ambaſſadors.—Herbert.—Atl. Aſia.*

† *Fœtor illius nullatenus—poſſit tolerari.* Raii Synopſis.

‡ Quod vulpis fuga, vipere cubile
Mallem quam quod oles, olere, Baſſa. *Martial.*

of hurt to Perſons, *viz.* that can endure a little Sound, ariſing from a Propagation of the Pulſe of the Air.

An innocent Serpent, no Contradiction. There is good among the bad in the moral World.

*Virtue* ——— *needs no Defence;*
*The ſureſt Guard is Innocence:*
*None knew, till Guilt created Fear,*
*What Darts and poiſon'd Arrows were.*
*Integrity undaunted goes*
*Thro'* Lybian *Sands, and* Scythian *Snows.*

In *Paraguay*, or *La Plata* in *America*, is a famous *white Bird*, which, though it has a very ſmall Body, has a Voice like a *Bell*, and therefore the Natives call it *Guirapo*, that is, the *Sounding-Bird.*

How many Animals of the ſame kind in the moral Creation, that wear gaudy Feathers and Plumes, whoſe Sound, in the Aſſemblies of Saints and Sinners, proves to be *vox & præterea nihil.*

LIII. The *Boicupecanga* is a Serpent, ſo called becauſe its Back looks as if it were overgrown with Briers and Thorns, the Ridge being ſharp pointed, which makes the Beaſt look as if he were guarded by little Spears: This prickle-back'd Serpent is of a monſtrous Extenſion, very frightful, and venemous, the very ſight of which ſtrikes Terror into Man and Beaſt.

LIV. The *Cucurijuba* is a Water-Snake of twenty-five or thirty Foot long, and three Foot in Compaſs, will ſwallow a Hog or a Stag at once; has Teeth like thoſe of Dogs, but makes no uſe of them as Inſtruments of Maſtication.

*HARRIS* in the *Atlas America*, mentions one kill'd when aſleep, that was twelve Yards and a half long, and proportionably big, in whoſe Belly they found two wild Boars. This Creature I take to be the *Lyboya*, (or a near Relative) a gigantick Serpent, already deſcribed, therefore I diſmiſs the Monſter, and proceed to the

LV.

LV. *MANIMA*, another Water-Snake, of the ſame Proportion with the former, if not more bulky: The ſight is terrible; the Monſtroſity of Dimenſions is ſufficient to render it ſo; but we are told, the Terror vaniſhes in ſome Degree upon a view of the Skin, which is exquiſitely painted, and the *Brazilians* not only love to ſee ſo ſpruce an Animal, but reckon it an Omen of a long Life.

If you aſk, What a long Life is? I anſwer, 'Tis nothing but a lingering, ſlow Conſumption: Life itſelf, what is it, but a meer practical Tautology, a Repetition of the ſame things over and over, and looks more like a Penance impoſed upon Mankind than Pleaſure.

LVI. The *Terpomongo* is another Serpent, which in the *Brazilian* Dialect, ſignifies to *ſtick cloſe*, ſo cloſe to whatever it touches, that it is not to be parted. It is about the bigneſs of a Cable-Rope, which being faſten'd to the Anchor, holds the Ship faſt when it rides.

This Property in the Serpent, may be an Hieroglyphick, or Symbol of true Friendſhip, which is a ſacred Mixture: My Friend and I are as two Rivers joined in one, not to be ſeparated; we ſtick cloſe and faſt, traverſing the Wilderneſs hand-in-hand: He who ſtrikes one, wounds the other—No Schiſm in true Friendſhip.

LVII. *JACORE Lizard*; ſome of theſe Serpents are as big as Dogs, and reſemble them in the Noſe; their Teeth large and long, and their Skin impenetrable. They do no harm to their Neighbours, and therefore are generally allow'd to live. They make a loud Noiſe, by which their Haunts are diſcovered, and their Liberty hazarded.

They lay Eggs as large as thoſe of a Gooſe, of an elaſtick Nature, ſo hard, that when one is ſtruck againſt another, they ring like Iron: they frequent both Land and Water.

It's obſervable here, that this Animal is obſtreporous, and by its Noiſe invites Danger; whereas Silence would be his Security: yea, its Eggs are as ſo many roaring Bells. This may ſerve for a Document to the unruly Member: *Therſites*, in *Homer*, was counted a Fool for babbling. A talkative Tongue is the Spring, Ringleader, and Head of Faction in all places.

The

THE firſt Rudiments in *Pythagoras*'s School, was *Quinquenniæ, Silence.* The Scholars were not allow'd to talk for five Years, that is, till they had learned the *Art of Silence. Harpocrates* was the *God of Silence*, therefore painted with his Finger on his Lip, and was worſhipped in *Egypt* with *Iſis* and *Serapis.*

*ANGERONA* was the Goddeſs of Silence at *Rome*, and painted with a Cloth about her Mouth. Nor is it leſs venerable at *Venice*, where after they come out of the Senate-houſe, they are as ſilent about what was ſaid and done, as if they had power to forget all that was ſaid and done.

TO the above-mention'd Serpents, the learned Mr. *Ray* adds, by way of Supplement, a Catalogue of fifteen *Eaſt-Indian Serpents*, which he had from the Learned Dr. *Tancred Robinſon*, whoſe Deſcriptions he had from the College at *Leyden*, which I ſhall annex to the foregoing *.

LVIII. *SERPENS Indicus Coronatus*, an *Indian* Serpent, that makes its Appearance with a crowned Head, which it holds up on high, as if proud of the Honour. This is an Emblem of Pride, that Dropſy of the Mind; to yield to its Thirſt, is to ſwallow the Bait, that turned the *Seraph* into a *Devil.*

THE Remedy uſed by the *Indians* for its Wounds, is what they call the *Serpent-Stone*, which, according to *Thevenot* and others, is an artificial Compoſition, and not taken out of this Serpent's Head.

LIX. *VIPERA Indica tricolor major*, a Serpent remarkable for a Body decorated with three fine Colours, the Liveries of Summer's Pride, but living much under ground, the Glories of its Attire are buried in the Earth, *the World's material Mould.*

LX. *VIPERA Zelanica minor maculis eleganter variegata*, a Serpent elegantly garniſhed with a Variety of charming Colours: It is an Inhabitant of *Ceylon*, an Iſland in the *Eaſt-Indies*, called by the Inhabitants *Tenariſain*, that is the *Land of Delights*, and not without reaſon is this Iſland ſo called, ſince it is the moſt fruitful place in *India*, producing Gold, Silver, Precious Stones, plenty of Rice, Ananas, Cocoas, beſt Oranges, Lemons, Figs, Pome-

* *Ray's Synopſis Animalium*, p. 330.

Pomegranates, Ginger, Grapes, Pepper, Cardamum, Tobacco, Nutmegs, Sugar; Mulberry, which yield much Silk; Palm-trees, which afford a Liquor for their conſtant Drink, *&c.* But in midſt of theſe pleaſing Varieties, they are haunted with various ſorts of venemous Serpents; an Emblem of our preſent State, which is a Compound of Pleaſure and Pain.

*The Gods will frown, wherever they do ſmile;*
*The Crocodile infeſts the fertile* Nile.

*CEYLON* is an Emblem of Man, to whom *Pleaſure* is as a delightful Situation; but in it dwells a Serpent, called *Pain.* Pleaſure is the principal Intendment of Nature, and the great Object of our Inclination, without which Life would be no Bleſſing, but a Mortification: Yea, 'tis Pleaſure reconciles us to Pain; for who would ſubmit to nauſeous Medicines, and Tortures of the Surgeon's Knife, but for hope of the Pleaſure of Eaſe that ſucceeds it.

No Serpent ſo terrible as Pain, which is a ſtrange domineering Perception, that keeps off Eaſe when wanted, and deſtroys Eaſe when we are in poſſeſſion of it.

LXI. The *Malcarabeta* of *Ceylon* is a Serpent painted by Nature in a Garb blue and white; the laſt of theſe two Colours ſhew beſt by Candle-light. This leads us to the Excommunication by Inch of Candle; that is, while a little Candle continues burning, the Sinner is allow'd to come to Repentance; but after it burns out, he remains excommunicated to all Intents and Purpoſes.

LXII. The *Ethetulla* is a *Ceylonick* Serpent; of a little ſlender Body, and ſharp-pointed Head. This is a kind of Ranger, delights in Groves and Foreſts, and may be known by a white and green Veſture, in which it rambles among the Trees.

LXIII. *MALPOLON* is another Serpent of that celebrated Iſland, and of a vermilion Hue, imbroider'd with curious fine red Spots, which ſhine like ſo many Stars.

LXIV. *SERPENS Putorius*, ſo denominated, probably becauſe of its filthy Smell; by which it reſembles the *Putorius*, a

little Animal call'd *Fitchet*, that ſmells ill, eſpecially when enraged *. *Jonſtonus* and *Geſner* make it to be the *Druinus*, which has been already deſcrib'd.

LXV. The *Anacandia*, a *Ceylonick* Serpent, of monſtrous Corpulence, being in longitude about 25 Foot.. *D. Cleyerus*, who accounts for this gigantick Serpent, ſays, he ſaw one of them open'd, in whoſe Belly was found a whole Stag, with all his integral Parts: In another they found a wild Goat; and in a third, a Porcupine arm'd with all its Darts and Prickles †. Serpents of this nature have often fallen in our way, by which we may imagine, that there is a vaſt ſpread of them over the Earth. Mr. *Ray* from *Cleyerus* gives this account of the Monſter——Tho' the Throat ſeems narrow, yet 'tis very extenſible, and the Facts have been confirm'd by Experience. When the Prey is catch'd, he wraps himſelf about it, takes it by the Noſe, ſucks the Blood, and ſoon reduces it to a Hodge-podge; after he has broken the Bones in pieces, that emits a Sound like a Gun, *ibid.*. And in doing all this he ſpends two days..

LXVI. The *Ghalghulawa* is another *Ceylonite*, that goes by the Name of *Serpens Indicus Saxatilis*, deſcrib'd by whitiſh Lines, that run acroſs one another: Whether the Poet refers to this, as a Serpent affecting ſtony and gravelly Situations, or to a certain Fiſh, I determine not ‡.

LXVII. The *Manballa* is another *Indian*, and from its Name we may conclude it has ſomething of the canine Nature, for it flies with great Fury at Paſſengers, as ſome Dogs uſually do. 'Tis of a light red (or bright bay, as we call it in Horſes) ſpotted with white.

LXVIII. The *Nintipolonga*, an *Indian* Serpent, whoſe Skin is checker'd with white and black Spots. Its Bite is accompanied with mortiferous Sleep, therefore call'd *Serpens hypnoticus*, *ſoporiferous*

* *A putorio, quia valdè fœtet.*

† *De octavo genere merentur legi, quæ D. Cleyerus in Ephemer. German.* Anno 12. Obſerv. 7. cui titulus, *De Serpente magno Indiæ Orientalis Urobubalum deglutiente Narrat. Raii Synopſis Animalium*,——p. 333, 334.

‡ Tum viridis ſquamis, parvo ſaxatilis ore. *Ovid.*

*ferous Serpent*, whoſe Wounds are as an *Opiate*, or *Medicines* that induce ſleep, in which they die. Q. Why may not we ſuppoſe this narcotick Poiſon to be the ſame with that, which *Cleopatra* uſed in executing the Sentence that *Heroine* paſt upon herſelf?

LXIX. The *Wepelon* Serpent: Nothing is ſaid of it, but that it reſembles an *Indian* Reed or Cane in form.

LXX. *SERPENS Fluviatilis*, ſeems to be the *Water-Snake*.

LXXI. *SERPENS Spadiceus*, a Serpent of light red Colour.

LXXII. Then follows the *Ceylonic Hotambœia*. Dr. *Robinſon*'s Account of this Serpent, he had from the learned *Hermannus*'s Library.

*N. B.* Some of theſe Eaſtern Serpents may coincide and agree in Character with thoſe in *America*, and other Regions. Where there is ſuch an infinite Variety of them, and delineated by ſo many different hands, 'tis difficult to give an exact Deſcription of every individual Serpent.

Other parts of the *Eaſt-Indies* (Continent and Iſlands) are infeſted with Serpents of various kinds and ſizes, and he muſt be more than a Conjurer in Hiſtory, that can charm them to make their Appearance in one Place, and all in their proper Habiliments.

LXXIII. The *hooded* or *Monk Serpent*, found in an Iſland near *Batavia* (a *Dutch* Settlement in the *Eaſt-Indies*) which differs from other Serpents in the *uncouth Shape of its Head*, that looks as if it were cover'd with a large long *Hood*, like a *Monk's Cowl*, or the Widow's Veil, therefore called the *hooded Serpent*, which is a very dangerous Animal. Upon a view of its Prey, it immediately advances towards it, with terrible Rage and Hiſſing.

When the *Sieur de la Caſe* was hunting one day in the Woods adjacent to *Batavia*, he ſaw one of theſe Serpents deſcending from a Tree, making a fearful Noiſe: It was about the thickneſs of a Man's Arm, and in length about eight Foot.

This venemous Creature was no ſooner on the Ground, but it made towards him with the greateſt Fury; but having a Gun ready charg'd, he very happily ſhot it dead, and made off haſtily for fear of a ſecond Attack *.



* *Fr. Leguat's Voyages*, in *Atl.* for *Aſia*.

*LEGUAT*, who gives this Account, and was in *Batavia*, *A. D.* 1697, ſays, he ſaw a Serpent in that Country about fifty Foot long. *N. B.* The Skin of one that was 20 Foot long, is ſhewn in *Batavia*, that ſwallow'd an Infant. *ibid.*

LXXIV. THE *Musk Serpent*, ſo term'd from its muſky or ſweet Scent. Theſe ſweet-ſcented Animals are Inhabitants of the *Eaſt*, between *Calicut*, the ſecond Kingdom of *Malabar*, and *Candahor*. In *Ceylon* are Muſk-Rats, where the Inhabitants eat all Rats, but this kind.

THESE Muſk-Rats are in all things ſhaped like our Water-Rats, only ſomething larger; and in other reſpects differ only in that muſky Scent. A Gentleman, who kept one of them in a wooden Cheſt, obſerved that two days before it died, 'twas moſt odoriferous, and ſcented the Room above what was common *. In *Muſcovy* is a Water-Rat, which ſmells like Muſk; and alſo a great number of *Musk-Cats*, which look like young *Bucks* without Horns, and therefore call'd *Musk-Harts* by the *Chineſe*, becauſe they reſemble thoſe Creatures. The Muſk is contain'd in a little Excreſcence near the Navel †.

IN *America* alſo, are found Woods abounding with Muſk-Rats, that are as big as Rabbits, and have Burrows in the Ground. Their Skins are black, Bellies white, and ſmell exceeding ſtrong of Muſk ‡. The vegetable World alſo, entertains us with Muſk-Pears, Muſk-Roſes, ſingle and double, and the Ever-green, *&c.* *N. B.* Muſk-Rats frequent freſh Streams, and no other.

THE word *Musk* comes from the *Arabic*, *Moſcha*, a Perfume of ſtrong Scent, only agreeable when moderated by the Mixture of ſome other Perfume, by which it becomes an agreeable artificial Odour..... Muſk is found in a little Swelling, like a præternatural Tumor, or Bag growing (about the Bigneſs of a Hen's Egg) under the Belly of a wild Beaſt, of the ſame Name; and appears to be nothing elſe, but a kind of bilious Blood there congeal'd.

THIS *Musk-Animal* is common in the *Eaſt-Indies*, as in the Kingdoms of *Boutan*, *Cochin-China*, but the moſt eſteem'd are thoſe

* *Lowthorp's Abridg.* vol. iii. p. 594.

† This Animal is deſcribed by *Philip Martinus* in his *Chineſe Atlas*.

‡ *Hiſtory of the Antilles*.

thoſe of *Tibet*. When the Bladder under the Belly is taken out, they ſeparate the congeal'd Blood, and dry it in the Sun.

Sir *John Chardin* * ſays, *Musk* is alſo produced in *Perſia* from an Impoſtume in the Body of a Beaſt, that reſembles a *Goat*, and grows near the Navel, and is better than that of *China*. The Scent of it, adds he, is ſo ſtrong, that it many times kills thoſe who hunt the Beaſt, when they firſt open the Bag, except they ſtop their Mouths and Noſes with Linnen: 'Tis eaſily counterfeited, and the beſt way to try it, is by drawing a *Thread*, dipt in the Juice of Garlick, thro' the *Bag* with a Needle; and if the Garlick loſes its Scent, the Muſk is good. *Atl.* 397.

LXXV. The *Boitiapo* (that ſhould have been mention'd before with its *Brazilian* Relatives) is a large Serpent; about ſeven Foot long, not quite ſo thick as a Man's Arm, of an olive Colour, yellow Belly, in Body round, cloath'd with Scales that make an elegant Appearance in a ſort of triangular form. 'Tis very venemous, and its Wounds not curable without timely and proper Applications.

The *Lacertan Snakes* or Lizards come next under Conſideration, and in the ſame order as laid down by the learned Mr. *Ray* †. Previous to that, I beg leave to obſerve, that *Moſes* places two ſorts of *Lizards* among unclean Creatures, the *Stellio* and *Lacerta*. Theſe Lizards differ vaſtly in Bulk; ſome a Finger's length; in *Arabia*, ſome of a Cubit long; in the *Indies*, twenty-four Feet in length. Several ſorts of *Lizards* are mention'd in Scripture, *Lev.* xi. 30. the two former are tranſlated *Stellio* and *Lacerta*; the third is tranſlated a *Mole*, but *Bochart* maintains, it is a *Cameleon*; the fourth is deſcrib'd *Prov.* xxx. 28. and there, *Spider* is render'd *Stellio*, a Lizard. Mr. *Ray* begins with

LXXVI. The *Crocodile*, the largeſt of the *Lacertan* Race, a Name which is ſuppoſed to come from a word ‡ that ſignifies *afraid of Saffron*, becauſe this Creature abhors the Smell of *Saffron*, as a learned Author obſerves ‖. It is an amphibious Beaſt, noiſome and voracious, and one of the Wonders of Nature; for, from an Egg no bigger than that of a Gooſe, proceeds an Animal which increaſes to eight or ten Yards in length.

His

* *His Travels.* † *Synopſis Animal. de Lacertis.*
‡ Κροκοδειλος δειλος. *Græcis timidus.* ‖ *Calmet.*

His Mouth is very wide, and is extended to the Ears; his Snout and Eyes like thoſe of Swine; the Teeth, which are ingrail'd, are white, acute, ſtrong and numerous; the Feet arm'd with ſharp Claws; the Skin of the Belly is tender and may be eaſily penetrated, but the other parts of the Body are not penetrable by Swords and Arrows: It defies even the Wheels of a loaded Cart, as well as Darts and Spears: It is of a yellow Colour, ſay ſome; but *Wormius* in Mr. *Ray*'s *Synopſis* ſays, that thoſe he had ſeen, were inclin'd to the grey or aſh Colour.

The Tail is near as long as the Body, upon which are Fins of a Fiſh, whereby he is capacitated to ſwim. When he ſtrikes with his Claws, he tears with his Teeth, and grinds the very Bones of what he kills into Powder. In Winter he lives much without Food, but in Summer, his Suſtenance is of the animal kind, but is moſt fond of human Fleſh; and as he is an amphibious Creature, plunders both Elements*.

The Crocodile, when preſt with Hunger, ſwallows Stones, which have been found worn round about, and the waſted parts reduced to ſuch minute Particles, as were fit to circulate with the Maſs of Blood †.

In *Egypt* the *Crocodile* is made the Object of religious Adoration, but not by all the Nation; for the Inhabitants of *Tentyra* (an Iſland form'd by the River *Nilus*) were ſo far from worſhipping that hateful Monſter, that they deſpiſed it, and often brought them to the *Roman* Shews for Diverſion.——This Averſion to *Crocodiles* cauſed a War between the *Tentyrians* and the other *Egyptians*, who worſhip'd thoſe Creatures; of which People *Job* ſeems to ſpeak in the following Words: *Let them curſe it that curſe the day, who are ready to raiſe up their Mourning*, Job iii. 8. Some read it, to raiſe up the *Leviathan*, or to awake the *Crocodile*; of which *Job* gives an admirable Deſcription, under the Name of *Leviathan*, *Job* xli. 1, 2, 3, 4.... So the Pſalmiſt, *Thou breakeſt the Heads of Leviathan in pieces, and gaveſt him to be Meat to the People inhabiting the Wilderneſs.*

When I think of the ſuperſtitious *Egyptians* warring againſt the People of *Tentyra*, I can't but obſerve how the ſame kind of Spirit (the more the pity) too often reigns among Chriſtians; Thoſe who have ridicul'd Superſtition, and endeavour'd to pro-

6 pagate

* *Jonſtonus*, 141. † *Nierembergius.*

pagate Truth, have always had Vengeance and Wrath breath'd out againſt them, and have been expoſed to the ſame Fate as the *Tentyrians*.

THE Habitations of Crocodiles are generally in great Rivers, as the *Ganges* in *Aſia*, one of the greateſt Rivers in the World, and which is accounted ſacred: Its Water is clear and ſweet, weighs an Ounce in a Pint lighter than any other Water in the Country: The *Great Mogul*'s Court drink none elſe with their Wine. Theſe monſtrous Animals are alſo found in the *Nile* and *Niger*, two of the greateſt Rivers in *Africa*; and alſo in the great Rivers of *America*, eſpecially thoſe of the *Amazons*, which abound with Crocodiles of vaſt Bigneſs, that very much annoy the Inhabitants.

*GEMELLI* in the *Atlas*, ſays the *Crocodile* is hatch'd of an Egg no bigger than that of a Turky, but grows to thirty Foot long, the Back arm'd with impenetrable Scales, the Mouth wide enough to ſwallow an Heifer, and only moves the upper Jaw; it ſees better by Water than Land, is cowardly, and generally flies from thoſe that attack it, but daring enough otherwiſe; for which reaſon the *Egyptians* made it the Hieroglyphick of Impudence.—They have no Tongue, and eat nothing in all the autumnal Quarter *.

THIS Animal has a great Dexterity in catching Wild-fowl, which always abound in thoſe great Rivers, and along Sea-ſhores, as Ducks, Teals, and other Water-fowls: When in want of Food, he goes into the Sea, where he lies in ſuch a manner, that the upper Part of his Back appears above the Water, and looks like a piece of Timber floating; the wild Fowls miſtruſting nothing, come ſo near it, that he immediately devours them: They lurk among Reeds and Buſhes, on the Banks of Rivers and great Pools, from whence they ſuddenly leap out, and eat up their Prey, which ſometimes happens to be People that come to drink or fetch Water.

THE Inhabitants of *Madagaſcar*, an *African* Iſland, look upon Crocodiles as Devils, and ſwear by them: When Differences happen among them, they go to a River, where he that is to ſwear throws himſelf into the Water, and conjures the Crocodiles to be Arbitrators betwixt him and his Adverſary, and to let him live

* For *Africa*, p. 47.

live if he ſpeaks Truth, but if otherwiſe, to deſtroy him *. Among the Rarities in *Greſham-College*, *London*, is a Crocodile about two Yards and a half long. Crocodiles are little known in *Europe*, but common in the *Indies*.

THE *Land Crocodile*, call'd *Seincus*, is variouſly deſcribed. In the *Molucca* Iſlands they are accounted the fierceſt of Monſters, contrary to thoſe of the *Nile*, according to ſome Writers †. *Harris* ‡ ſays, that they are very harmleſs, and in ſome places ſo tame, that Children play with them. *Le Comte* ſays, what are called *ſmall Crocodiles*, are *huge Lizards*, found all over the Woods in *Siam*, as alſo in Houſes and Fields ‖.

THIS Land Crocodile is indeed an amphibious Animal, lives partly in the Water and partly upon dry Ground: It has four ſlender Legs like a Lizard; its Snout is ſharp, and its Tail ſhort, cover'd with ſmall Scales of a ſilver Colour. 'Tis hatch'd in *Egypt*, near the Red-Sea, in *Libya*, and the *Indies*.

IN *Leviticus* there's mention made of a kind of *Crocodile*, in the *Hebrew* called *Choled*, which the Septuagint tranſlates χροκοδειλος χερσαιος, a land Crocodile, which is a kind of Lizard, that feeds upon the ſweeteſt Flowers it can find; this makes its Intrails to be very much valued for their agreeable Smell. *Bellonius* ſays; it has four Feet, and a round knotty Tail, and is as big as the *Salamander*.

THERE'S ſcarce any way to manage him by Land, unleſs it be by a Wile, as they do on the Bank of *Nilus*, where little Huts are erected, from whence the Watchmen, upon the Approach of a Crocodile, ſpring out with long Branches in their Hands, which they, with great Dexterity, thruſt into its Throat; and not being able to extricate itſelf, it falls down, upon which others of them diſcharge their Arrows at his Belly, which being a tender part, he is ſoon killed; but in Water he is quickly nooſed, becauſe for want of a Tongue, he can't ſafely open his wide Mouth, without being ſuffocated.

THIS terreſtrial Crocodile comes to us by way of *Alexandria* and *Venice*, and is very uſeful in phyſical Preſcriptions.

LXXVII.

* *Dellon on Madagaſcar, in Atl. Afr.*
† *Barth. Leonardo de Argenſola's* Diſcovery of the *Molucca* and *Philippine* Iſlands.
‡ *Atlas Amer.* 263.
‖ *Memoirs*, 2d Edit. p. 502.

LXXVII. The *Cordylus* is a little noxious Reptile, ſuppoſed by ſome to be the *Land Crocodile*, becauſe upon firſt ſight it looks like the *Nilotic*; but upon a ſtricter view, the Fallacy appears. The Back is cover'd with cloſe compacted Scales, as a Houſe with Tiles, by which 'tis diſtinguiſh'd.

Its Tail is rough, and like a Club, wherewith it ſtrikes whatever it meets, therefore is called *Caudiverbera*, that is, one that ſtrikes with the Tail; a Tail prominent with War *.

LXXVIII. The *Tapayaxis* is a Lizard of *New Spain*, and of a round form; and, *Spaniard*-like, is ſlow in Motion, and as loth to change its Seat, as the *Spaniards* their old Faſhions and Cuſtoms. This little Creeper is of the northern Tribe, being generally found in the Mountains of cold Regions. It is obſervable, that if its Head be compreſt or ſqueezed, it will throw out drops of Blood with a Force that will carry them ſeveral Yards off †.

LXXIX. The *Lacertus Viridis*, or green Lizard, is found in *Italy*, *&c.* lives in Meadows, and being of the harmleſs kind, little is ſaid of it. There are many Lizards of other Colours, but none ſo beautiful as the green ones; tho' very ſmall, they are pretty: Many make themſelves very familiar with them, and put them in their Boſom ‡.

LXXX. The *Tejuguacu* is a *Brazilian Lizard*, of black Colour, beautified with elegant white Spots, which renders it pleaſing to the Eye: Its Tongue is long and cloven, ſmooth and red. 'Tis a little Creature, and moves its little Body with great Celerity; is patient in Want, and will for ſix or ſeven Moons, live without any kind of Suſtenance, but Air, the Fluid in which we all breathe.

LXXXI. The *Taraguira* is another *Brazilian*, of about a Foot long, whoſe Body is ſmooth, and naturally guarded by an Armour of a ſtrong ſquamatick Skin, and the Scales ſituated in a



* *Raii Synopſis Animalium Quadrupedum*, p. 263.
† See *Dr. Plot's Hiſtory of Staffordſh.* p. 252.
‡ *Nat. Hiſtory of Carolina*, 131, 2. *N. B.* Theſe are found in *Ireland*.

kind of triangular form: It affects to reſide in Underwoods, and Places incloſed, and near to Houſes.

LXXXII. The *Ameiva* Serpent, which is not much different from the former, except it be in its forked Tail, which terminates in two different Points; and in this Article ſeems to differ from all other ſanguineous Animals, among whom, ſays the learned *Ray*, I have never heard of any elſe furniſh'd with two Tails: This looks like ſomething anomalous in Nature, and contrary to its common Rules, if the Deſcription be true.

LXXXIII. The *Taraquico Aycuraba* is another venemous Offſpring of *Brazil*, a Species of the former, but differs from it in the Tail, which is ſingle. This Animal is covered with little rough triangulated Scales, the Extremity of which is decked with brown Spots, and the Back with various duſky Specks, ranged in the form of Waves.

LXXXIV. The *Americima* is a little venemous Creeper, whoſe Body inclines to the ſquare, about three Fingers long, in Craſſitude as the Quill of a Swan; bright to the Eye, and ſmooth to the Hand: The Back is made ſtrong by whitiſh Scales; the Head, Shanks, and Sides with brown ones: The Tail is of a fine azure Colour; its Claws are ſetigerous, reſembling the Briſtles of a Hog.

LXXXV. *CARAPOBEBA* is another minim Serpent of *America*, and veneniferous, four or five Fingers long: The Body, that in Colour reſembles a Liver, is adorn'd with white Marks, (and the Tail with white Lines) and is illuminated with glaring Eyes, like Globes of Glaſs.

LXXXVI. *TEJUNHANA* is a little Serpent, whoſe Head is ſharp-pointed: The Tail is about ſix Fingers long, ſmooth and round, and ends like a Needle; the Head is cover'd with rough Scales, like *Milford* Oyſters; the Back and Sides are cloath'd with a Skin, that is finely painted with green and brown Colours, and when touched, feels ſoft like Velvet.

LXXXVII. To theſe *Americans* I add the *Stellio*, which Mr. *Ray* calls the *ſwift*, or *ſpotted Lizard*, whoſe Body makes a glorious Appearance, by glittering Spots, that when it makes its Parade, looks like a little moveable Firmament of Stars: This Serpent is pretty common in *Thrace*, *Sicily*, and *Syria* *.

'Tis ſaid of this Animal, that it caſts its Skin and eats it again; and if ſo, 'tis a proper Emblem of deſultory Creatures, who leave their Vices for a time, and return to them afterwards †.

Among Serpents is ſuch Variety of charming Colours, and Figures, that if it were not for the natural Antipathy that we have for them, perhaps there is not one thing that the Eye could take greater Delight in.

Beſides the above Lacertick Serpents of *Brazil*, *Rochefort* ‡, a *French* Author, mentions other Serpents different from theſe, which come next under Conſideration.

LXXXVIII. The *Les Anoles*, a Serpent in bigneſs like the *Gallick* Lizards, but of a longer Head; of a yellow Skin, like a Sun-burnt *Rouſſilonite*, or the *Savage Man* in the Iſle of *Borneo*; Ruſſet Back, channel'd with green; of an aſhy or cineraceous Colour; a boiſterous noiſy Animal. It's generally in motion by Day, and by Night, lodges in hollow places, where it joins with the Brotherhood, in diſturbing the Neighbours with hideous Croakings: by the loudneſs of its Noiſe, it ſhould ſeem that it had but an empty Noddle.

LXXXIX. *LES ROQUET*, a Serpent of a ruddy Colour, intermix'd with black and yellow Points: of ſparkling Eyes, and majeſtick Mien, walking in a ſtately manner with Head erect; and ſkipping about like a Bird, or a *French Beau*, who was ſaid to make a *Soleciſm* with his Hand, when he made a falſe Geſture on the Stage.

XC. The *Maboujas*, a word that ſignifies a Devil in the *Indian* Language, and given to this Serpent, becauſe in its Nature it is moſt malignant and miſchievous: It lives in fenny Ground,



* *Ray*, p. 265. †*Grew's Coſmologia Sacra.*
‡ *Hiſtory of the Antilles-Iſlands.*

and ſhaded Valleys, dreadful in Appearance, and more ſo in its Executions.

THIS cruel Serpent is an Emblem of the old Serpent, that great fiery Dragon, that in a few Hours reduced *Job*, a wealthy Prince, into the loweſt Ebb of Poverty, converted his Palace into a Dunghill, and his Body into an Hoſpital of Diſeaſes; and if permitted, he would immediately turn the Earth into a Scene of Blood and Deſtruction; therefore he is called απολλυων, the *Deſtroyer*, *Rev.* ix. 11. the Murderer, and Shedder of Blood. *N. B.* The tutelar Deity of the *Cæſars* was *Apollo*, that is, the—*Deſtroyer*. The like kind of bloody Deity has preſided in the Temples of Tyranny ever ſince.

XCI. THE *Gobe Moujes*, ſo denominated by the *French*, from its *gobbling* all kinds of Flies, which it conſtantly hunts, and ſwallows in a voracious manner. It commonly frequents Houſes where it ſuffers no little Inſects to live, no not upon Garments: It is of the ſtellionick form, and the leaſt of all the Quadrupeds in thoſe *Antilles*, which our *Engliſh* call, the *Leeward-Iſlands*.

MAY not this Animal ſerve to repreſent thoſe gobbling Sots, who bruſh off the Flies of Melancholy, and drown them in the inchanted Cup? Thus likewiſe the Sons of *Mammon* hunt for *golden Flies*, as Entertainments moſt delicious.

XCII. *BROCHET DE TORRE*, or the *Land-Pike*, is a Serpent of about fifteen Inches long, ſo termed from its Likeneſs in Figure and Skin to that Fiſh. Inſtead of Fins, it has four Feet, too weak to ſupport the Body, therefore crawls on its Belly, after an odd unuſual manner, winding its Body about like a Pike newly taken out of the Water; which kind of Motion being ſtrange, ſtrikes Terror into Spectators. *Tetre* denies it to have the perfect Shape, Head and Skin of the common Pike, and treats *Sieur Rochefort* with ſome Roughneſs, according to Mr. *Ray*.

IN the Night, theſe Serpents are found under the Rocks, where they make a frightful Noiſe, more hideous than the croaking of Frogs and Toads. In *Antigua* is a Fiſh called *Cane*, like our *Pike* in figure, ſeven or eight Foot long, and big in proportion: It preys like the *Shark*, and eſpecially on human Fleſh; and the leaſt

leaſt Bite of its Teeth proves mortal Poiſon, without immediate Application of ſome ſovereign Antidote *.

XCIII. The laſt he mentions, is a *little Serpent*, about ſeven Fingers in length, and terrible to the Eye. The Skin is embroider'd with black Scales, that look ſmooth and ſleek as if it were a Surface of Oil: It is furniſh'd with very ſharp Teeth, ſmall Eyes, but ſo weak that they can't long face the Light, no more than a *Frenchman* can look Truth in the face, or a *Spaniard* the Field of Battle.

When this little venemous Animal apprehends any Danger, it immediately digs into the Earth, with its five crooked and ſtrong Claws, that ſoon penetrate the Ground: 'tis guilty not only of Evils among Beaſts, but of great Devaſtations in Orchards and Gardens †.

I Have wondered, ſays a learned Author, to ſee with what great Quickneſs, Art, and Strength, many *Veſpæ, Ichneumons, wild Bees and Beetles*,—perforate the Earth, yea, even Wood itſelf; but the moſt remarkable in this way, is the *Mole-Cricket* ‡. Swine, who dig in the Earth for their Food, have all parts of their Head adapted for that Service, but rather more remarkable in the *Mole*, whoſe Neck, Eyes, Noſe and Ears are all fitted in the niceſt manner, to its ſubterraneous way of Life.

XCIV. The *Ground Rattle-Snake*, ſo called, only becauſe it reſembles the real Rattle-Snake in Colour, but is ſomewhat darker: It never grows above twelve or ſixteen Inches long; 'tis reckon'd among the worſt of Snakes, and of a hardy Nature, becauſe it keeps out of its Winter-Quarters the longeſt of any. N B. *This Serpent and ſome of the following are taken out of the natural Hiſtory of* Carolina ||, a part of *America* belonging to *England*. The Natives of that Country were of a larger Size than *Europeans*, and accounted ſo faithful in their Promiſes, and ſo juſt in their Dealings, that they had no Words to expreſs *Diſhoneſty*, *Fraud*, or *Cheating*,——What contributed chiefly to their honeſt Simplicity, and plain Method of living, was their Contempt of Riches; were content with plain Food and Raiment, without being anxiouſly ſollicitous for to-morrow.

XCV.

* *Hiſtory of the Antilles.* † *Ray.* ‡ *Derham Phyſ. Theol.*
|| In the new *Collection of Voyages*, 4to, printed 1711.

XCV. The *Horn-Snake*, very venemous, hiſſes exactly like a Gooſe, upon any body's Approach. Serpents of this Claſs ſtrike at the Enemy with their Tail, which is arm'd at the end with a horny Subſtance, like a Cock-Spur, that kills whatever is wounded with it. 'Tis ſaid, that in *Virginia*, they only ſhoot their Tongues, and ſhake them at the Enemy *.

XCVI. The *Hydrus*, *Natrix*, or *Water-Snake*, of theſe are various ſorts, and all in ſome degree amphibious. When the *Coluber Aquaticus* wounds any, 'tis attended with a moſt diſagreeable Odour, and ſo ſtrong, that it forbids a near Approach to the unhappy Sufferer, who immediately falls into a Tremor and Diſtraction, and ſoon expires (the third day, ſays *Ælian*) without timely Relief †.

Its common Reſidence is in ſhallow Waters, and when they are dried up, it goes upon dry Ground, where its Wound is more dangerous than in Water: But more of this elſewhere.

XCVII. In that Country they have what they call *Swamp-Snakes*; three ſorts of which are near a-kin to the Water-Snakes, and may be rank'd among them. The Belly of the firſt is of the carnation Colour, the Back is dark: the next, which is of a brown Colour, always abides in the Marſhes: the third is of a motley Colour, and very poiſonous.

They dwell on the ſides of Swamps, *i. e.* Bogs, Marſhes, and Ponds, have a prodigious large Mouth, and they arrive to the thickneſs of the Calf of a Man's Leg. Among theſe I place the black *Truncheon-Snakes*, that live on the Banks of Rivers, which, when diſturbed, ſhoot into the Water, like an Arrow out of a Bow. I fancy the Name is borrow'd from a certain Weapon call'd Truncheon, which we call *Battoon*, or Tipſtaff, of a cylindrical form, uſed by principal Officers of State, Generals, and ſometimes by Conſtables, when they go upon ſecret Expeditions.

XCVIII. The *Red-belly-Snake*, this is ſo called from its ruddy Colour, which inclines to an Orange-red. Of theſe are two ſorts; one,

* *Lowthorp.* vol. iii. p. 599. † *Ælian.* lib. iv. cap. 57. *Acceſſio Gyllii.*—

one, like *Abel* the Innocent; the other, like *Cain* the Cruel: An Emblem of the World, humane, angelic Animal, and Vegetable, in which is a Mixture of Good and Evil.

XCIX. The *Red-back-Snake*, ſo named from that Colour; a long, ſlender Snake, but not very common. A certain Surveyor of Lands in *Carolina* happen'd to ſtep over one of theſe, which he did not ſee till his Servant ſpy'd it: The Surveyor inquired of the *Indian* that was along with him, *Whether it was a very venemous Serpent?* Who anſwer'd, *That if he had been wounded by it, even the* Indians *themſelves, tho' expert in the Art of curing ſerpentine Wounds, could not have ſaved his Life* *.

Red, which is one of the primary Colours, proceeding from the leaſt refrangible Rays of Light, is a lively Emblem of Fire, or the fiery Venom in this Serpent, whoſe principal Quality is to draw Blood.

C. The *Scorpion-Lizard*; 'tis commonly called ſo, but is no more like it than a Hedge-Hog: It is indeed of the Lizard Colour, but much larger: Its Back of a dark copper Colour; the Belly, in Orange; quick in its Motion on the Ground, and very nimble in running up Trees; has ſeveral Rows of Teeth, and is reckoned to be of a very poiſonous Nature.

CI. The *Long Black-Snake*, is a land Animal, and very common. *I have*, ſays my Author, *kill'd ſeveral of them, full ſix Foot in length.* Its Bite, tho' painful in its Conſequences, is not deem'd commonly mortal: the wounded Part ſwells, and turns to a running Ulcer. No living Creature more nimble in Motion, or a greater Enemy to Mice, for it leaves not one of that Vermin alive, wherever it comes. This Serpent kills the Rattle-Snake, by twiſting its Head about the Neck of that Snake, and whipping her to death with its Tail.

This Serpent very much haunts Dairy-houſes in thoſe Countries, and makes very free with unguarded Milk-Pans, and Cream-Pots: It delights to be among Hens, whoſe Eggs it does not ſuck, but ſwallows them whole, as all Snakes do their Suſtenance. It will often ſwallow the Egg under a ſitting Hen, and then lie in the Neſt in the form of a Ring.



* *Natural Hiſtory of Carolina.*

ALLOW here a few Remarks upon the Nature of Milk and Eggs.

IN all kinds of Vegetables is an oily Subſtance, which is a Fluid that Animals take in with their Food, and no vegetable Food is nutrimental, without ſome Proportion of this Oil; even Graſs, eſpecially in its Seed, abounds therewith, which being thoroughly mixt with the *Saliva*, it turns *milky* in the Stomach: Which differs from the *Chyle*, only as having been more concocted, and containing a large degree of Salt, which renders it convertible into Curd.

*MILK* therefore is an *oily vegetable Matter*, circulated firſt in Plants, then in Animals, and capable of being reduced into a caſeous and watry Subſtance, (or Cheeſe and Whey, if you pleaſe.) If *Milk* finds no opportunity of paſſing off in its own natural form, it turns to *Fat*, or goes away by Urine and Sweat, which commonly is the caſe in Men, for they generate Milk as well as Women, *&c.*

AN Egg is from a certain animal Liquid, which by repeated Circulations in the Body, arrives at a perfect animal State; this Fluid comes from the oviparous Claſs, which is the White wherein the Yolk appears to ſwim. The White and Yolk of Eggs are neither alkaline nor acid.

THE White diſſolves by *a gentle Heat*, till it totally liquifies, (thus the Hen's Heat gradually diſſolves the White of a prolific Egg into Nouriſhment for the Chicken) but if you expoſe the White to the *Heat of boiling Water*, it will immediately harden, into a viſcous, dry Maſs.

THE White of an Egg is a ſurprizing Menſtruum, for if it be firſt boiled hard in the Shell, and afterwards ſuſpended in the Air by a Thread, it will reſolve and drop down into an inſipid Liquor; which is that heterogeneous Menſtruum ſo much uſed by *Paracelſus*, and will make a thorough *Solution of Myrrh*, which is more than Water, Oils, or Fire itſelf can effect *. *N. B.* The White of an Egg, by a ſtrong Diſtillation, will afford an alkaline Spirit, and will putrify by Digeſtion; and a ſingle Grain of this putrify'd Subſtance taken, will, like Poiſon, preſently cauſe a Nauſea, Vomit, Diarrhœa, Fever .... as *Bellini* tells us he has tried. And the learned *Boerhaave* himſelf, had ſeen thoſe terrible

* *Boerhaave's Proceſs*, p.

rible Effects of it, which however are immediately ſtopt by drinking any acid Liquor, as Vinegar, Juice of Lemons. From Milk I proceed to give an account of an odd Cuſtom about Cheeſe in Antiquity, *viz.* Among the *Romans*, one of their *Tabernæ* was called *Caſearia, a Caſeo, i.e.* from Cheeſe; not becauſe Cheeſe was made or ſold in it, but becauſe it was wont to be ſmoaked there: It being a Cuſtom among the old *Romans* and other *Italians*, to make a great Smoke with Reeds and green Wood, on purpoſe to dry and colour their Cheeſe; hence the Poet *Martial.*

*Non quemcunque focum, nec fumum caſeus omnem,*
*Sed velabrenſem, qui bibit ille ſapit.*——

*i.e.* That Cheeſe only is pleaſant and grateful, which does not ſuck in every Fume, but which is ſmoak'd only, *velabro*, in Tents or Booths.

CII. The *King's-Snake*, is the longeſt of all others; but not common. It is ſaid to be terrible to other Serpents, though not very venemous and groſs: the *Indians*, Men and Women, in *Carolina*, make *Girdles* and *Saſhes of their Skins*, as Signs of Conqueſt, and wear them as Trophies of Honour.

This puts me in mind of *Hippocrates*, the Prince of Phyſicians, who tells us that in the Eaſtern Parts of *Europe*, there is a *Scythian People*, called *Sauromatæ*, bordering on the *Palus Mæotis*, where the Women ride on Horſe-back, draw the Bow, throw the Javelin as they ride, and fight in their Battles, ſo long as they remain Virgins; and were not allow'd to marry, *till they had killed three Enemies in the Wars* *. Of my Author 'tis ſaid, He neither knew how to *deceive*, nor be *deceived* †.

*N. B.* These were the Women called *Amazons*, deſcended from the *Scythians*, whoſe Women were as warlike as the Men, and joined with them in their Wars.

CIII. The *Corn-Snake*, is moſt like the *Rattle-Snake* of all others in Colour, but the Chequers are not ſo regular; neither



* *Hippocrates upon Air, Water, and Situation; upon Epidemical Diſeaſes*, &c. tranſlated into *Engliſh*, by the learned Dr. *Clifton.*

† Of *Hippocrates* 'tis ſaid,——*Qui tam fallere quam falli neſcit.* Macrobii Opera, p. 27.

has it any Rattles. They are frequently found in *Corn-fields*, from whence, I preſume, they have their Appellation. In their Qualities they reſemble the *Green-Snakes*, that are innocent by Nature, and in form admirably pretty, if I may be allow'd by the Ladies, to call a Serpent ſo.

CIV. The *Blowing-Serpent*, which is a Species of the Viper, but larger than the *European*, is ſo called, becauſe it ſeems to blow, to ſpread its Head, and ſwell very much, before it bites; which Bite is very poiſonous, and ſeems to receive ſome additional Malignity from the Enlargement of its Head beyond the common Proportion.

CV. The *Brimſtone-Snake*, ſo denominated from the Similitude of Colour: They might as well call it, the *Glaſs-Snake*, for if any Credit be given to the Hiſtorian, 'tis as brittle as a Glaſs-Tube, or a Tobacco-Pipe, ſo that upon the touch of a Twig, it immediately breaks into ſeveral Pieces, which ſome ſay, and nobody believes, are capable of Re-union.

Its component Parts may be weak and frail, but it is queſtionable, whether ſo brittle as repreſented: 'Tis true indeed there are hard Bodies, that would not be affected with a Twig, yet are very brittle. Thus *Iron*, which is one of the hardeſt Metals and yet *moſt brittle*, and by fuſing, it becomes harder and more brittle. Now this great Brittleneſs of Iron, ariſes from the great quantity of Sulphur-Brimſtone intermixed with it. The abundance of *Sulphur* in *Iron*, is apparent from the *Sparks* it emits from under the Smith's Hammer; thoſe fiery Sparks being only the Sulphur of the heated Iron, nothing of which is ſeen in any other Metal *. *N. B.* Roll-Brimſtone ſold in the Shops comes from the native Sulphur, which *Helmont* always preferred to that purified.

CVI. The *Yellow-Snake* is in length about ſeven or eight Foot; the Neck is ſmall, rather leſs than its Body, which grows bigger, till it be as big as one's Wriſt, and continues ſo large to the *Anus*; from whence it diminiſhes by degrees to the Tail. Its Head (which is not very large) is of a dark Colour, and ſo are the

* *Boerhaave's Method of Chemiſtry.*

the Scales all over the Body, with ſome yellow Streaks here and there. The Belly is all yellow, like Marygold, whoſe Flowers are cordial.

THESE Serpents are for the moſt part to be found in the woody Mountains of *America*, coil'd up in the Paths, as Ropes in a Ship: they are not hurtful, unleſs irritated; they feed on Birds, Rats, *&c.* which they ſwallow whole, and therefore Nature has given them ſuch a folded, rugous, inward Tunicle of the Stomach, that it may extend, and receive things of large Dimenſions. Many of them have been killed with thirteen or fourteen Rats in their Bellies *.

IT has been obſerved, that the Heart of this Serpent was beating an Hour after the Head was cut off, and that it would turn and twiſt its Body ſtrangely in its Diſſection, for a long time after the Bowels were out: The Lungs were very membranaceous, being nothing but Blood-Veſſels and Air-Bladders. So a very learned Author. *ibid.*

CVII. THE *Chicken-Snake*, ſo called becauſe of its Executions in the Poultry-yard, where it devours all Eggs, and leſſer Birds that come in its way. Theſe Serpents are of a ſooty Colour, and will very readily roll themſelves round a ſmooth-bark'd Pine-tree, eighteen or twenty Foot high, where there is no manner of hold, and there ſun themſelves, and ſleep all the pleaſurable part of the Day, reſerving the hours of Darkneſs for rambling †. There is no great matter of Poiſon in them. Here the Hiſtorian mentions the *Eel-Snake*, improperly ſo called, I think, becauſe it is nothing but a *Leach*, that only ſucks, and can't ſting nor bite, ſo as to do any Damage.

CVIII. THE *Vectis*, whoſe Head, ſtrictly ſpeaking, is neither round, flat, nor pointed, but looks like a Swelling on both ſides, one ſtretching tranſverſly, like a Bar that guards a Door, or, if you pleaſe, a *Bettee*, an Engine to break open Doors. Though this Senſe be not intended here, yet 'tis true, that *Serpents* do make *forcible Entries*, but it is always with Teeth and Tail, by which they often throw down the whole Fabrick, and drive out the Inhabitant.



* *Sir Hans Sloan's Voyages to Madeira, Barbad.* vol. ii. Lond. 1725.

† *Natural Hiſtory of Carolina*, p. 134.

CIX. The *Tzicatlinan* Serpent, called the *Mother of Ants*, becauſe it lodges in their Apartments, and other warm Situations. We read of *Ants* in the *Eaſt-Indies* that build their Houſes above Ground, and with the *fineſt Clay*, of which the People make their *Idols*; their little Houſes are like ſtrong *Butts*, hollow within, where they dwell, and breed in Neſts like Honey-combs.

The *Butts* preſent to my view the *Bow and Arrows* in the Hands of the *Parthians*, who were eſteemed the beſt *Archers* in the world, and very deſervedly, *having the Art of ſhooting backwards*, and making their *Retreat more terrible than their Charge:* Whence that of *Seneca* *, *The* Parthians *Flight does moſt affright.* The manner of their Fight is deſcrib'd by the Poet, who ſays, *They were better Soldiers when they run away, and fought beſt when furtheſt off, truſting moſt to the Bow* †.

*M. CRASSUS*, in his Expedition againſt them, being told by an *Aſtrologer* it would be unproſperous, becauſe of ſome ill Aſpect in *Scorpio: Huſh Man*, quoth he, *I fear not* Scorpio, *but* Sagittarius.——But to return to the *Motherly Serpent*, which is about a Foot and a half long, the Body ſlender, adorn'd with red and white Streaks. Another Author ſays, 'tis of a red Colour, diſtinguiſh'd by black Lines, intermix'd with white Spots: The *Indians* play with this Serpent (as *Ladies* with their *Lap-dogs*) and for Diverſion, wear this little innocent and pretty Animal (as a Necklace of Pearls) about their Necks ‡.

CX. The *Macacoatl*, or *Anguis Cervinus*, ſo called from its horned Head, which reſembles that of a Deer, as thick as a Man's Thigh, in length about twenty Foot, ſprinkled with duſky Spots inclining to the black and yellow.——This ſeems to be a Member of the gigantick Family, already deſcribed. *Ibid.* 273. Therefore I diſmiſs it, and proceed to the

CXI. *AQUASEN* Serpent, which ſeems to be the Birth of the *Philippines*, and very venemous: Its Wound proves fatal in a few Minutes, which is preceded by the Putrefaction of the Fleſh, next to

* Terga converſi metuenda Parthi.

† Pugna levis, bellumque fugax, turmæque fugaces,
Et melior ceſſiſſe loco quam pellere miles. *Lucan.*

‡ *Joan. Euſeb. Nierembergii Hiſtoria Naturæ*, p. 272,—3.

to the affected part. It is about two Spans long, of a brown Colour, and a large Head *.

CXII. The Serpent *Otus* is one of the Plagues of *America*, and very poiſonous, there being but few hours diſtance between the Wound it gives and Death. It is about an Inch thick, and three Foot long, a little Head and whitiſh Belly, and may be farther diſtinguiſh'd from others, by white and black Spots, and three red Lines running acroſs; ſlow in Motion, and fond of Shade; found in *Cuba*, a famous Iſland, where the antient Inhabitants went naked, tho' they might have been cloath'd in Gold. The Hiſtorian ſpeaking of *Spaniſh Cruelty*, obſerves, that a certain *Indian Prince* having fled to *Cuba* for Shelter, was taken by the *Spaniards*, and condemned by them to be burnt alive. When they were tying him to the Stake, a *Prieſt* told him if he would embrace the *Spaniſh Religion*, he ſhould go to Heaven; but if not, he muſt burn for ever in Hell. Upon this, the poor diſtreſſed Prince aſk'd him, if there were any *Spaniards in Heaven*, and the Prieſt anſwering, Yes; *Hathuey* the Prince replied, *viz.*

*THAT if it be ſo, I'll rather go to the Devils in Hell, than go with the* Spaniards *to Heaven; for their Cruelty is ſuch, that none can be more miſerable than where they are.* *N. B.* This account is given by one of their own Biſhops †.

CXIII. The *Dopon* is reckoned to be a moſt dangerous Serpent; 'tis about an Inch round, and four or five Foot long. The vulgar Opinion is, that the whole Body is all over tinged with Poiſon, the Tail excepted. Its Head is very large, and of an octangular form, ſo far as the Eyes, from which it grows leſs and leſs to the Mouth, which is oblong and flat, arm'd with ſix Teeth in the upper Jaws, and ſix in the lower, beſides leſſer ones: The Tongue is ſlender, and of a black Colour.

Its Wounds are terrible, allowing the Patient only about twenty-four hours to live. No ſooner is the Wound given, but all parts of the Body begin to ſwell, and ſoon extend beyond their due Proportion; that they are ſoon diſabled from performing their Operations ‡.

Thus

* *Naſcitur in Philippicis.* ibid. p. 273. Nierembergius.

† *Barthol. de las Caſas*, Biſhop of *Chiapa*. Hiſt. of *Antilles*.

‡ *Remedio eſt Alexiterium pangagauſen.* Nierembergii Hiſtoria, cap. xiii. p. 274.

THUS Pride, the malignant Tumour of the Mind, was the fatal Wound, by which the Angelic Serpent, the firſt in Dignity among created Beings, was transformed into a Devil. Sin, a Poiſon ſo ſtrong, that by the firſt taſte of it, the whole human Nature was infected. *Adam* and *Eve* taſted the forbidden Fruit, and lo! we muſt all die for it, at the diſtance of ſo many thouſand Years.

CXIV. THE *Attalegatus* is a ſmall ſlender Serpent, not exceeding the Quill of a Gooſe in proportion; not poiſonous in its Nature, yet very miſchievous; for theſe little Creatures are an united Body, and live in community, and never ſeparate: they are a Society without Schiſm, which is more than can be affirmed of all human Societies, civil or eccleſiaſtick.

WHEN theſe ſmall harmonious Reptiles go abroad, they travel in Company, a hundred ſtrong or more, and where they find any aſleep, they immediately ſeize the Body, and with a Force united and irreſiſtable, they devour it *. Behold! a Conqueſt by an Army of Worms!

THUS *Herod* the *Great*, the Proud, the Cruel, when upon the *Throne*, was attack'd by an Army of Worms, that quickly devoured him. His Body became *worm-eaten* like a piece of rotten Wood †. Of the Executions done by Worms, we have divers Inſtances in the human World. No part of Man's Body, whether inward or outward, but is ſubject to Worms, and have been tormented with them.

MAN's Body, if rightly underſtood, would appear to be a Granary for Worms, of divers Colours and Sizes: In the inward Parts, as Stomach, Guts, Liver, Blood, Gall, Bladder, have been found ſwarms of Vermin, ſapping the Foundation of the animal Structure. We have Inſtances of Worms bred in the human Brains, and were diſcovered in the Brain of the *Paris-Girl* when opened—probably laid, by ſome Inſect, in the Laminæ of the Noſtrils, from whence it gnawed its way into the Brain ‡. So in the outer parts.

*GALEN*

* *Nierembergii Hiſtoria*, cap. xiii. p. 274.
† γενομενος σκωληκοβρωτος, Act. xii.
‡ *Derham* from *Bartholinus*.

*GALEN* in *Jonſtonus* ſays, that in *Ethiopia*, *India*, and the mountainous part of *Egypt*, the Inhabitants were tormented with Worms, that bred in their Legs and Arms, called *Dracunculi*, whoſe Motion in the Fleſh was conſpicuous to the Eye.

*LUCIUS CORNELIUS SYLLA*, *Conſul* and *Dictator* of *Rome*, (the Glories of whoſe Valour were obſcured by barbarous Cruelties) died of a Φθιριασις a wormy or louſy Diſeaſe: Thus *Aliman* *, a renowned *Greek* Poet, and *Pherecydes* the Philoſopher, and Maſter to *Pythagoras*, died of the ſame loathſome Diſtemper.

In *Perſia* there are very long ſlender Worms bred in the Legs and other Parts of Men's Bodies, ſix or ſeven Yards long. Thoſe who live upon the Red-Sea, and feed upon Locuſts, are, in the laſt Stage of Life, ſubject to a ſort of Flying-Worms, like what is called a Tyke, ſpread over all the Body, ariſing at firſt from a Scab, by ſcratching of which they tear their Fleſh. *Nieremberg.*

Some relate divers Examples of Worms taken out of the Tongue, Gums, Noſe, and other Parts by a Woman at *Leiceſter*, which they were Eye-witneſſes of. N. B. *Mr.* Dent *and Mr.* Lewis, *in the* Philoſoph. Tranſ. *in* Lowthorp's Abridg. *where theſe and divers others may be ſeen.*

If it did not extend the Digreſſion too far, I might add here, That there are no Animals, as Sheep, Wolves, Goats, Deers, Cows, Horſes, Swine; yea, no Vegetables, as Trees, Herbs, Plants, Flowers, but abound with Worms; and all theſe have Worms peculiar to themſelves. By the help of microſcopical Glaſſes, we may diſcover Legions of Worms in Vinegar, human Blood, and other Liquids.

CXV. The *Ecatotl*, *Anguis-Venti*, *Serpent-of-the-Wind*, and very innocent, and perhaps the Name may be borrowed from a gentle ſalutary Gale; it is about ſix Spans long, and two Inches in Craſſitude; the Eyes are black, Teeth ſmall, the Belly bright, like

* *Pliny.* Part. i.

Sed quis non paveat pherecydos fata tragœdi:
Qui nimio ſudore fluens, animalia terra,
Eduxit turpi miſerum qua morte tulerunt.
Sylla quoque infelix tali languore pereſus
Corruit, & fœdo ſe vidit ab agmine vinci.
*Sic teſtatur Serenus medicus.*

like Silver. The Back and Sides illuſtrated with white Streaks, alternately painted with Yellow and Azure: the Tongue is of a black Colour, ſmall, long, and cloven, and moſt nimble in its Vibrations *.

CXVI. *DE Angue-Laqueo*, the Enſnaring-Serpent. In the Province of *Vera-Pas*, weſt of the *Honduras*; they are much infected with ſeveral Inſects, as *Muskettoes*, *Fire-Flies*, and *Serpents*. Among the laſt is one Serpent of great Bulk, and excels in Craftineſs, being very ſubtle and ſharp in laying hold of its Prey. The Method is ſurprizing; for it wraps up itſelf in the Form of a Ginn, and ſo decoys the Game into the Snare: It bites like a Dog, and is very miſchievous, tho' not of the venemous Order. *Ibid.*

CXVII. THE *ſtupid* Serpent, which they call *Canaucoatl*, in Character is contradictious; for, as repreſented in Hiſtory, 'tis dull and in a manner deſtitute of Senſation, and yet a Creature full of Vitality and Spirit; and indeed is only remarkable for its Mettle. It is of the Tribe of Innocents, and very ſtrong, and fears no Aſſault. In Dimenſion, monſtrous; for Thickneſs, equal to a Man's Body, and twice the Length. 'Tis ſaid, ſome have ſat upon it, apprehending it to be only the Trunk of an old Tree. Some other fabulous Things are reported of it.

IT lives in the Shadow of Woods, often concealing itſelf under Branches and Leaves of Trees, where it ſurprizes the Prey, which, to ſpeak with the Vulgar, it draws to him, by the Force of its Breath, as a Loadſtone does Iron. The Authors of the *Atlas* mention a Serpent of this attractive Power in the *Philippine Iſlands*; Birds and other Animals are drawn into the Trap by the Charms of the Breath; yea, Partridges, Weaſels——are made to run into its devouring Jaws. *Ibid.*

IF this Serpent be indued with this magnetic Property, it is a *living Loadſtone*, and more extenſive in its Attractions than the real one; for this draws all animal Bodies to it, whereas the real Loadſtone only attracts Iron. Attraction in the groſs, is ſo complex a thing, that it may ſolve a thouſand different things alike.

THIS Creature is called *Ibitin* in *America*; and probably the ſame with the following, though diſtinctly conſidered by the Hiſtorian.

4 CXVIII.

* *Nierembergius*, cap. xv. p. 274.

CXVIII. The Serpent *Bitin*, an Inhabitant of the Mountains and Woods in the Iſland of *Cuba*, *&c.* of great Bulk, and Length about four Ells; and in Shape terrible to the Eye. The Head, which reſembles that of a Calf, grows large to the Eyes, which ſparkle with the bright and black, and are incircled with Rays of Green; it has wide Jaws, armed with many ſharp Teeth, among which are four of the *canine* ſort.

*CANINI Dentes*, that is *Dog's-Teeth*, are two Teeth in each Jaw, ſo called, becauſe they end like thoſe of a Dog in a ſharp Point, whoſe particular Office is to pierce the Aliments, therefore are buried in their Sockets, by which they are more able to reſiſt all lateral Preſſures, than the *Molares*, or the common Grinders.

This *Bitinian* Serpent hangs by the Tail on Trees, devouring Men and Beaſts that paſs by, and come within its Reach, by the dint of halituous Attraction, as the *ſtupid*, and ſome of the *Philippine* Serpents are ſaid to do; but if it be ſo, the Philoſophy of it is not yet accounted for.

CXIX. The *Monoxillo*, or *Mucronated-Serpent*, ſo called becauſe its Termination is ſharp-pointed. It has ſomething of the Fierce and Terrible in its Appearance, but is more dreadful in Aſpect than Nature; for its Wounds, though painful, are not mortal. 'Tis of the Lacertan Kind and Colour; the Tail long, and Legs of ſmall length; the Body about two Spans long, the Tongue large and forked and of red Colour. 'Tis tedious in Motion; the whole Compound is cruſtaceous, like Shell-Fiſhes, adorned with white and yellow Spots, reſembling little Pearls, or Seed of Grummel or Gray-Mile.

*N. B.* The Seed of Vegetables conſiſts of an Embryo, in which is contained the whole Plant in Miniature. A compleat Oak is viſible in an Acorn by a Microſcope.

CXX. The *Tapayaxin*, a little wonderful Serpent; ſome ſay of the Lacertan Kind, others ſay of an orbicular Form, not above four Inches Long. The Body is cartilaginous, or griſtly, ſmooth and ſolid. This kind of Coverture is harder than a Ligament, and ſofter than a Bone, but is not covered over with any Membrane to make it capable of Senſation.

It moves ſlowly, and recommends itſelf by Diverſity of Colours: when touched, the Body appears to be cold. Now, Bodies are ſaid to be cold or hot, as their Particles are in a greater or leſſer Motion, than thoſe of the ſenſitory Organs. All Changes in the created Globe, are the Effects of Motion, without which all Bodies would become unactive Maſſes *.

This little Animal, is ſaid to be pleaſed, or rather unconcerned, when taken up by human Hands; called on that account, the *Friend of Man*; that is, *he who is not againſt us, is for us*; therefore merits our Smiles. His Situation correſponds with his natural Diſpoſition, for it is an Inhabitant of cold Regions. When its Head is compreſt, Drops of Blood guſh out of his Eyes, which he caſts to a great diſtance from him; which agrees with a former Deſcription, *&c.*

CXXI. *DE Haro coloti genere.* The Serpent *Harus*, according to the Hiſtorian †, is a Native of the *Philippines*, and of the Lacertan Tribe: a very long Head (like the *Philippine* Queen) on a bulky Body, terminating in a ſharp Point. It reſembles the *Quaquetzall*, is in *Mexico*, and agrees therewith in moſt things, and of which it ſeems to be a Species.

It chuſes its Habitation among Shrubs adjacent to clear Streams, and never defiles a Body, ſo prettily coloured, with muddy Water, till conſtrained to make the Bulruſh its Shelter againſt the exceſſive Heat of the Sun ‡.

CXXII. The *Tamacolin*, or a Serpent called *Rubeta*, of the Lineage of the red Toad: This kind is made up of Variety, differing only one from another in Magnitude, Colour, and Poiſon. The leſſer kind not ſo venemous as the larger. Some are green, ſome are brown, and others black. In ſhowery Weather they make an open Appearance, and in ſuch Numbers, that none walk abroad without running the riſk of a poiſonous Touch.

*NEW-SPAIN* abounds with them, where they affect watry Habitations. In *Peru* are *Toads* as large almoſt as *Cats* or *Dogs*, but not ſo poiſonous as thoſe of *Brazil*, where they have a Fiſh called

* *Newton's Opticks*, p. 375.
† *Nierembergius*, cap. xxiv. p. 276. *Naſcitur in Philippicis.*
‡ *Ibid.* p. 276.

called *Amyacu*, i. e. *Toad-Fiſh*; 'tis about a Span long, and oddly painted; its Eyes are fine and fair: It ſwells and ſnorts when taken out of the Water, which was the reaſon of giving it that Name: When flayed it may be eaten, but is otherwiſe poiſonous; the Poiſon is drawn out by Application of Fire to the Part affected *.

CXXIII. *TETZAUCOATL*, or the *rare* Serpent; ſo called, becauſe the *leaſt* of Serpents; and though very little, ſcarce four Inches long, or in Bulk ſo big as a Gooſe-quill, yet its Wounds are moſt deadly. The Belly is red, and diſtinguiſhable by black Stains; the Back yellow, interlaid with divers Spots. It is an Inhabitant of the North, and delights in cold Apartments. This (though diſtinctly deſcribed by the Hiſtorian) ſeems to be the ſame with the *Tetzaucoatl* †. *N. B.* Little Things, greatly dangerous.

THE Poet weeps for a Perſon killed by the Fall of an Icicle, which is a little Drop of Water congealed ‡. *Anacreon*, the celebrated Lyrick Poet among the *Greeks*, was choaked with a *little Kernel* of a *Grape*. Little Things do great Executions. Little Worms deſtroy floating Caſtles. *Tarantula*, a little Spider, poiſons a Giant. In *Barbadoes* is what they call the *Poiſon-Tree*, a little Drop of its Sap flying into a Workman's Eyes, makes him blind; therefore Workmen cover them with Cypreſs.

*PLINY*, from *M. Varro* ſays, there was a Town in *Spain* undermined by *Conies*, and another in *Theſſaly* by *Mold-Warps*, and another in *France*, from which they were driven out by Frogs..... In ſome parts of *Africa*, People were conſtrained by *Locuſts* to leave their Habitations. Out of *Gyaros* (one of the *Iſlands* of the *Cyclades* in the *Egean Sea*, moſt of which are now under the *Turks*) the Inhabitants were forced away by *Rats* and *Mice*, little Things: And if it be true, that *Theophraſtus* the Philoſopher reports, the *Treriens* were chaſed away by an Army of little Worms, called *Scolopendra* ‖. All theſe mighty Conqueſts were made by little contemptible Inſects.

WHAT ſays the *Laconian*, when wounded with a Dart? I am not, quoth he, concerned at my Death, but at my Fall by a



* *Harris in Atlas for Brazil in General.* † *Nieremb.*

‡ Oh! ubi non eſt ſi jugulatis aqua. *Mart.*

‖ *Pliny's Natural Hiſtory*, Part I. B. viii. Cap. 29.

Wound from a little feeble Archer. For 'tis Satisfaction to the Vanquiſh'd to die by the Hand of heroic Valour; hence that of *Virgil*;

*Æneæ Magni dextra cadis. ....*
*'Tis by the Great* Æneas' *Hand you fall.*

The reaſon was, becauſe the *Lacedemonians* were wont to fight with Swords, therefore it was not counted Bravery to kill Men with a Dart, a thing that may be done by any Woman.

So in the vegetable World, there are *Cedars* and *Shrubs*. In Natural Philoſophy, we read of *Atoms*, that are *Minima Naturæ*, the ultimate Particles into which Matter is diviſible, and are conceived as the firſt Rudiments, or component Parts of all phyſical Magnitude, or the pre-exiſtent and incomprehenſible Matter, whereof particular Bodies were formed; there are Mountains and Mole-Hills,

So .... there was *Alexander* the *Great*, and there is *Alexander* the *Little*, the ingenious and learned Mr. *Pope*; the one conquered by the Sword, the other by his Pen, and has made all the Regions of Fame tributary to him.

CXXIV. The *tame* and *tractable Serpent*, is of the *Indian* Race, about an Inch long, when brought firſt from the Field for domeſtick Education; and when at its full Growth, is not much ſhort of a Man's Thigh. Its Habitation is in ſome little Hutch erected on purpoſe, (*indulgentiæ gratia*) where it idles away its time, till Hunger brings it out. Upon its Approach to the Maſter of the Houſe, it creeps up to his Shoulders, where the Embraces of that terrible Creature (being made tame) are received with Delight *.

CXXV. The *Tleoa*, or *Tetloa*, that is, a little fiery Serpent, and very common in the new World, and deſcribed by the Hiſtorian thus †, *viz.* 'Tis about a Finger broad, and five or ſix Foot long, and differenced from others by a Medley of Spots, compounded of white, black, yellow, and dun Colours. The Head is like that

* *Nierembergius*, cap. xl. p. 283.—Humeros heri amicè conſcendunt, benevolè terrifici animalis amplexus tolerantis.

† *Nierembergius*, from *Franciſcus Hernandus*.

that of our Vipers, and the Tail, which ſeems to have a touch of the Rattle, ends acutely.

Its Wounds are deadly, and burn like Fire; hence the Name it bears: Though fiery in Nature, is ſlow and winding in Motion, and may be avoided by the Traveller, if he has Eyes and Ears. Its uſual Reſidence is in Mountains, and the higher Mountains are, the greater the Cold, (becauſe they only receive direct, and but little of the reflected Rays of the Sun) yet are the Habitations of fiery Animals.

The Learned obſerve, there are Mountains a Mile and an half high, to the tops of which, no Vapour, and conſequently no Clouds, can ever reach: And hence it is that in very high Mountains, as the *Pico de Theide* in *Bohemia*, though the middle part be always inveſted with Snow, and the bottom ſcorched with intolerable Heat; yet on the top you will find yourſelf in a pure, thin, ſerene Air, and view the Clouds hovering at a conſiderable diſtance below you *.

Hence it is that all Thunder is confined within leſs than a Mile's Height. The Air is coldeſt in the higheſt places, and hotteſt in the loweſt; but in the intermediate Atmoſphere, where we live, very unequal: but no Climates, however ſituated, are privileged with Exemption from venemous Creatures, and where they are leſs peſtered with them, 'tis owing to the Cultivation of the Land.

The Wounds given by this Serpent are dangerous, and cured by an Herb called *Ancola*, by *Jonſtonus*, p. 26, 27. but *Anola*, by *Nierembergius*, p. 277, 283.

CXXVI. The *Hydrus*, or *Natrix*, an acquatic Serpent: The former word from ὕδωρ *Water*, of which 'tis an Inhabitant; the other word denotes its Skill in the Art of Navigation; it goes under various Denominations, as appears in *Jonſtonus*; who, from *Pliny* obſerves, that this Serpent is *ſuperior to moſt in Beauty, and inferior to none in Poiſon* †.

*NICANDER*, who calls the terreſtrial *Hydrus*, a foul coloured Beaſt, vindicates the beautiful Character of the Marine; who yet is not very nice in its Choice of Water, for muddy and clear

* *Montibus Tepeztlanicis.* † *Jonſtoni Hiſtoria Nat.* p. 28.

clear is equally the ſame to this beautiful Slut *. In its Nature 'tis very poiſonous, ſays one; *Cardan* is in the Negative. The truth is, there are ſeveral ſorts of them, ſome of which are harmleſs, and others hurtful, and their Wounds attended with very terrible Effects, deſcribed by the poetick Phyſician †.

In ſome parts of *Perſia* they are very numerous, deſcribed by white Heads and black Body, four Cubits long, and dangerous to thoſe who dabble in the Water by Night, as they often do in that hot Country; where theſe Animals feed upon Fiſh and Frogs ‡; and breed upon Land, according to *Ariſtotle* ‖.

Its common Habitation is in the *Myclean Lake*, in *Corcina* or *Corcyra*, now *Corfou*, (a little rich Iſland in the *Venetian* Dominion) and alſo about *Taracina* (a City of the *Volſcians* in *Campania*, in *Italy*, not far from *Amyclæ*) where the People, not daring to kill Serpents, were overthrown by them; to mention no more. *Ibid.*

CXXVII. The *Natrix-Torquata*, *Jonſton* makes different from the former, and deſcribes it thus——Called *Torquata* from its beautiful Neck, which looks as if incircled with a ſtrong Collar of Pearls. . . . . On the hinder part of the Head is a little narrow Space in the form of two Scales, where the Spots on both ſides end acutely in a triangular form. The *Scholiaſt* upon *Nicander*, compliments thoſe *pretty Spots* with the Title of *little Crowns* **.

It goes under various Appellations. The *Greeks* called it Guardian of their Houſes ††, it being of the innocent ſort. Some of the *Italians* call it *Carbonarium*, a Collier, becauſe its Colour inclined to Coal-black, or Iron. Mr. *Ray* calls it, the *common Snake*. It is larger than a Viper, and more groſs in Body; brings forth its Young by Eggs, hatch'd by foreign Heat; feeds on Mice;

* 'Tis ſometimes called *Lutra*, *ex Luto*; becauſe it delights moſt in foul Water; or the Word may ſignify, to waſh and make clean.

† Peſſima quas fecit plagas hæc ſigna ſequantur;
Arida tota cutis circum putret horribilemque
Elevat aſpectum, magni ignitique dolores
Tandem hominem interimunt.——— *Nicander.*

‡ Stagna colit, ripiſque habitans hic piſcibus atram
Improbus Ingluviem raniſque loquacibus explet,
Exhauſta palus—Exilit in ſiccum— *Virg. Georg.* lib. iii.

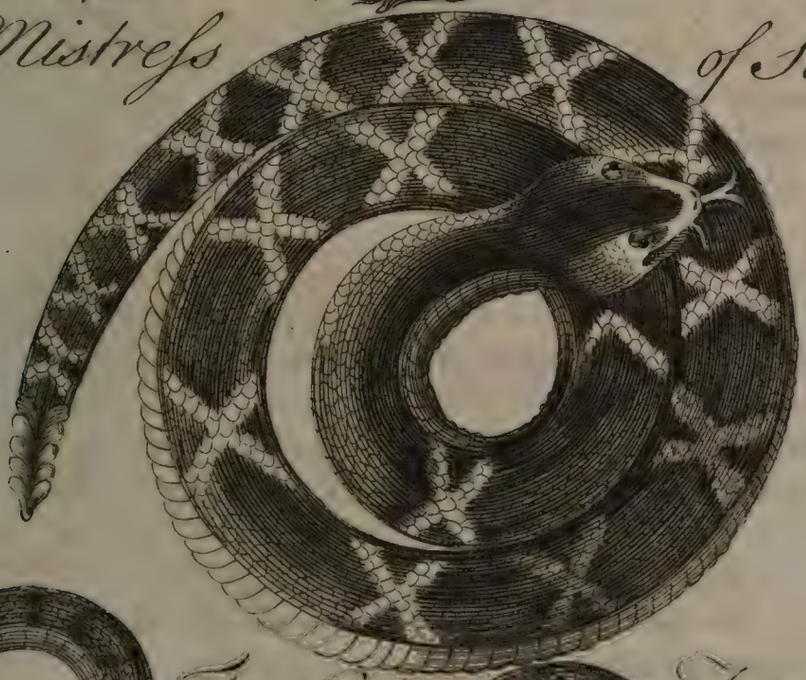
‖ *Jonſtoni Hiſt. Nat.* p. 28, 29. ** *Ibid.* p. 29.

†† Ὄφεις δικβροι.

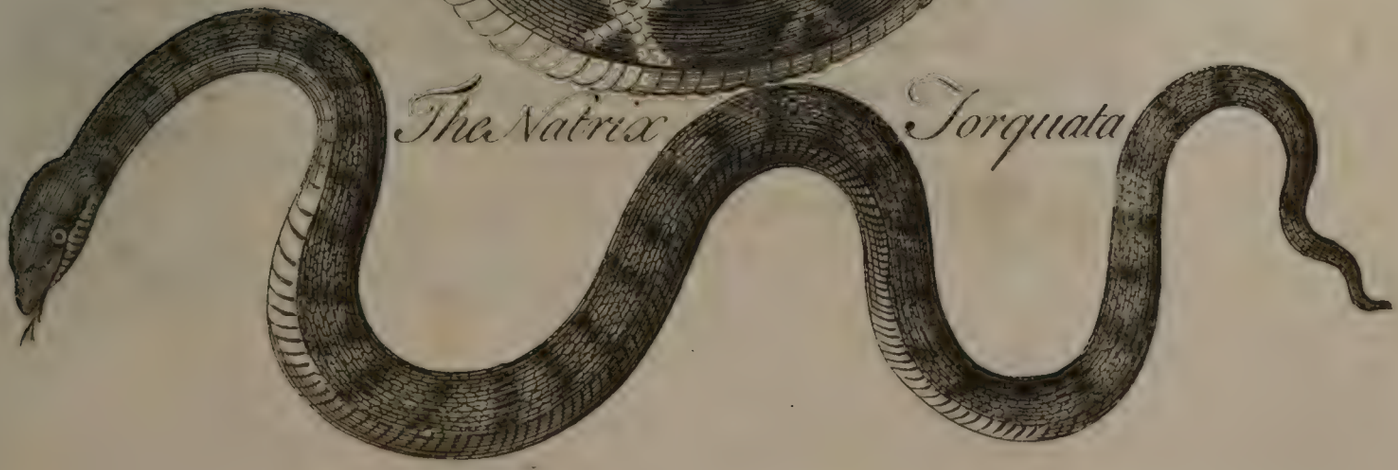
The Sea Serpent. Plate 6th.

The Sea Scolopendra

The Mistress of Serpents



The Natrix Torquata



Mice; ſucks Cows, upon which follows Blood. The Reader is referred to a former.

CXXVIII. The *Marine-Dragon*, as *Pliny* calls it, or the *true Marine-Serpent*, in the Dialect of *Jonſtonus*, who, in his Deſcription of Fiſhes, gives a particular account of it. We have already accounted for monſtrous Serpents in the *Indies*, where ſome have Teeth in the form of a Saw, with which they do more hurt than with their Poiſon, ſays the *Greek* Hiſtorian *.

In *Africa*, are ſome large and ſtrong enough to contend with Oxen by Land, and to overturn a three-oar'd Galley by Water; which agrees in Character with thoſe of *Norway* already deſcribed: There we found ſome of 200 Foot long, winding themſelves about Ships, according to *Olaus Magnus*, Archbiſhop of *Upſal*.

In ſeveral of the *Perſian Iſlands* are ſome of twenty Cubits long, and very terrifying to Sailors. Such alſo are ſeen in the Promontory of *Carmania*, the Reſidence of the *Ichthyophagi*, a People that feed wholly upon Fiſh; a fine Country for ſuch who are inclin'd to keep a *perpetual Lent*. Tho' theſe Monſters are born in the Deep, yet are they found in freſh Waters, and ſometime ſporting upon Land, where they ſleep †.

The ſame Author tells us, of a *terrible Battle* that happen'd in *Turkey*, in the time of *Bajazet*, between the *land* and *marine Serpents*, that continued from Morning to Night, when after a great Deſtruction on both ſides, the *Marines* fled. *Ibid.*

CXXIX. The *Rubetarian-Serpent* is a very noiſy Animal, who for its croaking Noiſe is reſembled to a land Toad. It alſo engages the Attention of the Eye, for it excels in Beauty: It's known among Country-People by theſe two Characteriſticks, *viz. Loud* and *Pretty*. Here we ſee, what is an Offence to the Ear may be a pleaſing Entertainment to the Eye; thus the Five Senſes agree to differ in their ſeveral Perceptions, and to meet in ſeveral diſtinct Apartments of the capital Temple, in the pacifick Empire. But to return to the *beautiful Padalica* of the *Polonians*:

It is ſaid of this Serpent, that when it wounds any in the Foot, the Remedy is to put the wounded part into the next Earth, that

* *Æliani Hiſt.* lib. xvi. cap. 3.
† *Jonſton. de Piſcib.* p. 9. Articulus v.

that is inclined to the moiſt, for twenty-four hours. This ſeems to differ from the *American Rubeta*.

CXXX. The *Serpent de Boa* is another of the monſtrous kind; called *Boa* from *Bos*, the *Latin* word for an Ox, which it devours at once: The young ones, which grow to a great Bulk, are nouriſhed by ſucking the Cow.

In the Emperor *Claudius*'s time, in one of them that was killed, they found a Child that was whole. In *Calabria* are ſome monſtrous Animals, not unlike theſe, ſays the Hiſtorian; who adds, that not many Years ago a certain Biſhop ſpeaks of a large miſchievous Serpent, that was ſhot near *St. Archangel*, whoſe Jaws were almoſt two Palms long, the Portraiture of which is yet ſeen in a certain Temple there *.

CXXXI. I Am informed by ſome Perſons, who had it by Tradition from ancient People, that formerly there was in this Country a monſtrous Serpent of four or five Yards long, and thicker than a common Axle-tree of a Cart, and very miſchievous, preying upon Lambs, *&c.* Its chief Reſidence was in a Wood, near *Pickop-bank*, a few Miles from *Blackburn*, in *Lancaſhire*, called *Ouſe-Caſtle*, wherein there is yet a little Spot of Ground, called *Griom's-Ark*, which is a deep Cavern, ſituated among Rocks, in a Wood, from whence it was ſeen to come out, and baſk itſelf on a ſunny Bank.

The Picture of this Serpent is drawn with Wings, two Legs, and Talons like an Eagle, which is ſeen in ſome ancient Houſes, (and particularly at *Clayton-hall*, near *Dunkin-hall*) by which it appears to be very large and furious.

It's ſaid, one ——— *Grimſhaw* Eſq; Proprietor of that Hall, ſhot the Monſter with Arrows, and had an Eſtate offer'd him for that good Service done to his Country, which he generouſly refuſed, and only deſired he might have a Paſſage thro' that Wood to a Townſhip he had on t'other ſide of it, which was granted, the Title of which is to be found in old Writings. By another hand I am informed, that it was ſuppoſed to be a *Griffin*, which is

* M. Antonius Cuccinus Epiſcopus Anglonenſis ad Thomaſium—in Agro S. Archangeli. *In Jonſtonus; in Verb.*

is a Bird of Prey, and of the Eagle kind, which, I take to be the *Oſſifrage* of *Moſes*, and mentioned *Levit.* xi.

THERE is alſo a fabulous *Griffin*, repreſented with four Legs, Wings, and a Beak; the upper part like an Eagle, and the lower a Lion. They conjecture it to watch over golden Mines and hidden Treaſures. This Bird was conſecrated to the Sun, therefore the Chariot of the Sun was repreſented as drawn by a Set of *Griffins*.

THIS *poetick Griffin* is frequently ſeen in antient Medals, and is ſtill bore in Coat-Armor. The antient and honourable Family of the *Guillims* blazons it rampant, alledging any very fierce Animal may be ſo blazon'd as well as a Lion. It is obſervable, ſays my Author, that in the Front of *Clayton-hall* are two Figures drawn in Plaiſter in the form of a Coat of Arms; on the right ſide of the Eſcutcheon is a Figure with Wings, four Feet, and a Tail twiſted in the Form of a Serpent. The like Figure is drawn in Plaiſter in ſeveral antient Houſes in that Neighbourhood, which go under the Name of the *Griffin's Picture*, and the Sign is uſed at Publick-houſes: There is a Place in that Wood called the *Griffin's-Ark*.

*N. B.* THIS ſeems to carry ſome Probability with it, ſince Eagles are voracious Creatures, and very deſtructive to Fawns and Lambs, eſpecially the black Eagle, which is of a leſſer Size than the other.

IN ſome of the *Scots Iſlands*, the Natives obſerve, that this Eagle fixes its Talons between the Deer's Horns, and beats its Wings conſtantly about its Eyes; ſeveral other Eagles flying at the ſame time on both ſides, which puts the Deer upon a continual Run, till it fall into a Pit, or down a Precipice, where it dies, and ſo becomes a Prey to the Enemy *.

CXXXII. IN ſome of the Weſtern Iſlands of *Scotland* are ſeveral Serpents: There is one that is *yellow* with brown Spots, and another with *brown* Spots; but that which is the moſt poiſonous, is the *black and white ſpotted*, three or four Foot long.

THE Remedies are ſuch as theſe: The Natives cut off the Head of the Serpent that gives the Wound, and apply it to the Place as the beſt Remedy: Others, by the Application of new



* *Martin's Deſcription of the Weſtern Iſlands of Scotland*, Edit. ii. p. 7.

Cheeſe, extract the Poiſon; and ſome make uſe of the Rump of a Cock ſtript of its Feathers, which they apply to the Wound with Succeſs, according to the Hiſtorian *.

In the Library at *Manchester*, is the Skin of a Serpent which was five Yards long, as thick as the Calf of a Man's Leg; has a forked Tongue, ſcaly Skin, yellow Colour.

CXXXIII. *MARTINIUS* in his *Atlas* relates, that in the Province of *Quangſi* in *China*, there are Serpents thirty Foot long. The *Flora Sinenſis* reports of the Serpent call'd *Geuto*, that it devours whole Stags, but is not very venemous. 'Tis of an aſh Colour, from eighteen to twenty-four Foot long; will often ſeize on a Man, by leaping from a Tree, and kill him, by its violent windings about him.—The *Chineſe* preſerve his *Gall* to cure the Diſeaſes of the Eyes.—*Marcus Paulus Venetus* teſtifies the ſame of the Serpents of *Carrajam*.—Some are in length ten Paces, in thickneſs ten Palms, and able to ſwallow a Man. Are taken thus: The Serpent in the Day lies in Caves of Mountains; in the Night hunts for Prey, and then returns to its Cave, with the weight of its Body, plowing deep the Earth, being ſandy in the Track it goes along: Here the Huntſmen fix ſtrong Stakes pointed with Iron, covered with Sand; and as the Serpent travels along, the Spikes gore its Entrails, and are faſten'd therein, by which 'tis kill'd; and the Huntſmen ſell the *Gall* at a great Price for Medicine, and the *Fleſh* for Meat. Theſe, continues he, may be reckon'd among *Dragons*, but are without Poiſon: Inſtead of Feet, they have Claws like thoſe of a *Lion* or *Falcon*.—There are other Serpents in *China* full of rank Poiſon, eſpecially the *hairy-headed Serpent*. So far *Martin*.

*N. B.* This Province of *Quamſi* or *Quangſi* is able to raiſe a Million of fighting Men. It is not ſo much frequented as the Province of *Quantung* or *Canton*, where they have two Harveſts a year. One ſays, there is a Mountain here with a Pool in it, which makes a Noiſe like Thunder, if a Stone be caſt into it, and cauſes Showers from the Sky †. Their Winter is warm, and their Fields always verdant, producing great Quantities of Gold, Pearl, Silk, Copper, Steel, Iron, Salt,—and odoriferous Woods.—They

* *Martin's Deſcription of the Iſle of Skie*, &c. p. 236.
† *Pancirollus*.

They hatch their Ducks Eggs and thoſe of other Fowls in Ovens, or Dunghills.

CXXXIV. THERE is a kind of *Teſtudo* (I don't mean the common Tortoiſe) which is a certain ſort of Snake, ſmall in Body and of white Colour, found in *Lydia*, *Arabia*,—caſed over with a white colour'd Shell, which ſhines like a ſparkling Margarite *.

I SHALL cloſe this Part with an Experiment made by the noble *Roman* before-mentioned, who (being ſollicitous to take a compleat View of a Serpent) after he had diſſected one, preſerved the Fleſh and Bones, and having, *ſecundum artem*, reduced them to Aſhes,—extracted *Aqua Fontana*,—whoſe Virtues were equal to thoſe drawn from the Aſhes of other Animals, and of Plants.

TO this venemous Tribe, I ſhall annex a few Reptiles, in whoſe Veins I find ſomething of the Serpent's Blood; and cloſe the variegated Liſt with a large Account of the *Tarantula*, its Wound, and Cure by Muſick; then inquire into the Reaſons of that ſtrange Operation; the Nature and Force of Sounds, not only on the Animal Paſſions, but Inanimate Matter. I ſhall begin with,

I. THE *Bee*, called the Honey-Fly, a little Animal that has four Feet, which it carries cloſe to the Belly, and not eaſily ſeparated: It has four Wings, ſmall Teeth, and a long Tongue, which uſually it carries out of the Mouth. Its Sting cleaves to the Belly, which, when it ſtrikes, it parts with, and becomes uncapable of wounding a ſecond time; which, I think can't be ſaid of any other Member of the ſtinging Race, unleſs it be the Waſp and Hornet.

THE Sting, in the Deſign of it, ſeems to be only a Weapon of Defence; it looks like a Tube or Pipe, hollow, with a little Bag of ſharp penetrating Liquid (which is its Poiſon) joined to the Extremity of it within the Body, which, in ſtinging, is injected into the Wound thro' the Tube; and tho' venemous and painful, is not ſtrong enough to corrupt the Maſs of Blood.



* *Pancirollus.*

One may, with the naked Eye, ſometimes ſee this little Inſect diſcharge its Venom, in which, ſays the ingenious Dr. *Mead*, by the help of a Glaſs, I can eaſily diſcover *a great Number of minute Salts floating*. In *Brazil*, *Bees* are diſtinguiſh'd into twelve kinds, among which are ſome that ſting in a moſt furious and fatal manner, called *Mateecas* by the *Indians*.

In *Ceylon* in the *Eaſt Indies*, are ſeveral Bees, the largeſt are of a brighter Colour than ours; they make their Combs on the Boughs of Trees: At proper Seaſons, the Inhabitants hold Torches under them, till they drop down, which they carefully gather, boil and eat, and are accounted excellent Food. In *Quatemala* are Bees and Honey of a white Colour, and ſome without a Sting, ſays the Hiſtorian *.

II. To the *Bee*, I add the *Waſp*, which, as it is ſomething larger, makes a deeper Wound; it differs alſo from it in its Food, which is Fleſh and Carrion, when it can be got; whereas the Bee regales itſelf with delicious Entertainments, and enriches its Family with all the Glories of the vegetable Kingdom. From whence is the Honey? I anſwer, That in Flowers is found a viſcid ſweet Juice, and accordingly we ſee Children gather Cowſlips, Honeyſuckles, and ſuck the Honey from them. The Bees viſit all Flowers within their Reach, and putting it in their Trunks, ſuck out the Honey, with which they load their Stomachs, to be diſcharg'd, and laid up in their Combs. Among the Antients, Honey was taken for a Dew that fell on Flowers; but this is a miſtake, becauſe the Bees only gather it after the Sun is up, when there is no Dew left, or very little.

III. The *Hornet* is yet more dangerous, and has been known to purſue a Sparrow, and kill it, and then ſuck its Blood. The Hornet and Waſp have ſtrong Jaws tooth'd, by which they can dig into Fruits, for Suſtenance; yea, and into harder Subſtances, for Quarters.

If you take a Bee, a Waſp, or Hornet, and gently ſqueeze the Tail, ſo that you can ſee the Sting, you may perceive a Drop of tranſparent Liquor at the very end of it; which if wiped off, you ſhall ſoon ſee it renew'd, that Liquid paſſing down the Ca-



* *Nierembergius*, p. 286.

vity into the end thereof: 'Tis ſaid the Decoction of Hornets dropt on the Skin, makes is ſwell.

IV. I PROCEED to the *Spider*, another little venemous Inſect, whoſe forked Tongue or Sting, is very fine and ſharp; by this he pierces Flies—and at the ſame time, inſtils a poiſonous Juice into the Wound, by which the Prey being kill'd, it ſucks out the Moiſture, and leaves nothing but a huſky dry Carcaſe: Tradition ſays, it poiſons by ſpitting, or breathing, becauſe it dare not approach ſo near to a large Fly as to a little one; but keeps at ſome diſtance, and uſes a kind of ſhoving Motion, upon which the Fly has done ſtruggling.

THERE are various ſorts of theſe little ſtrange Creatures, whoſe Stings are hurtful, as the *Aſtorius*, (ſo called from its reſemblance to a Star) whoſe Wound produces Heavineſs, and Relaxation of the Nerves. The *Cæruleus*, or blue Spider, whoſe Sting is attended with Vomiting and Pain at the Heart. The *Lycos*, the leaſt of the kind, that cauſes an *Aſthma*, and Swelling about the wounded Part. In the *Philoſophical Tranſactions*, we have a Table of thirty-three kinds of Spiders found in *England*, by Dr. *Liſter* *.

THERE is ſomething very curious and admirable in thoſe long Threads they make in the Air, during ſome part of Summer, eſpecially towards *September*, ſo much wonder'd at, in ſuch Quantities every where. The Method of Operation, I take to be as follows, *viz.*

ALL Spiders that ſpin in a Thread, are the Makers of thoſe Threads, moſt viſible in the Autumn. In all the ways of weaving, they ſtill let down the Thread they make uſe of, and draw it after them. Attending on one that wrought a Net, I ſaw it, ſays a very nice Obſerver, ſuddenly in the Mid-work deſiſt, and turning his Tail into the Wind, to dart out a Thread, with the Violence we ſee Water ſpout out of a Spring: This Thread taken up by the Wind, was in a Moment emitted ſome Fathoms long, ſtill iſſuing out of his Belly; by and by the Spider leapt into the Air, and the Thread mounted her up ſwiftly.——And I found the Air fill'd with young and old, ſailing on their Threads, and undoubtedly, ſays the Relator, ſeizing Gnats and other Inſects in their

* *Lowthorp*, vol. ii. p. 793.

their Paſſage; there being often manifeſt Signs of Slaughter, as Legs, and Wings of Flies.... on theſe Lines, as in their Webs below *.

SPIDERS have been obſerved to get to the Top of a Branch or ſuch like thing, where they exerciſe this darting of Threads into the Air. After the firſt Flight, all the time of their ſailing on thoſe Threads, they make Locks, ſtill darting forth freſh Supplies of Thread to ſport and ſail by. *N. B.* Thoſe called Shepherds, or long-legg'd Spiders, are no Spinners.

I HAVE ſeen Spiders, ſays the Learned Dr. *Hulſe* †, ſhoot their Webs three Yards long before they begin to ſail upon them. So the Learned *Derham* obſerves, that with pleaſure he had often ſeen Spiders dart out their Webs, and ſail away by the Help thereof.

*AMERICA* turns out diverſe kinds of theſe araneous Inſects: In *Peru* are Spiders as large as a Man's Hand, and have Eyes as big as thoſe of Sparrows. In *Braſil* there is one kind of Spider, whoſe Skin is rough and black, and whoſe Sting proves incurable, without immediate Relief. On the other hand, we read of monſtrous Spiders in the *Antilles*, whoſe Eyes are ſo ſmall and deep in the Head, that they are ſcarcely viſible: They feed on flying Inſects, and their Webs are ſtrong enough to catch ſmall Birds ‡.

*CEYLON* in the *Eaſt-Indies* produces a long, glittering, and hairy Spider, called *Democulo*, whoſe Wound is not mortal, but ſometimes deprives People of their Senſes. There is an Experiment made by Mr. *Leewenhoeck*, who put a Frog and Spider together into a Glaſs, and having made the Spider ſting the Frog diverſe times, the Frog died in about an hour's time ‖.

THERE is another Inſtance of the Poiſon of ſome of them (for all are not poiſonous) given by the Learned *Scaliger*, who relates, that in *Gaſcony* in *France*, there are Spiders of that Virulency, that if a Man treads upon them to cruſh them, their Poiſon will paſs thro' the very Soles of his Shoe ‖.

V.

* *Lowthorp*, vol. ii. p. 794. † Ibid. vol. i. p. 363.

‡ *Atl. Geog. Amer.* p. 179, 265, 519.

‖ *Scaliger Exercit.* in *Boyle's Subtil. Efflu. Philoſ. Tranſactions.* Where there is a curious Account how Spiders lay and guard their Eggs. *Derham.*

V. The *Scolopendra* is a little venemous Worm, and amphibious. When it wounds any, there follows a Blueneſs about the affected Part, and an Itch over all the Body, like that cauſed by Nettles. Its Weapons of Miſchief are much the ſame with thoſe of the Spider, only larger; its Bite is very tormenting, and produces not only pruriginous Pain in the Fleſh, but very often Diſtraction of Mind. Theſe little Creatures make but a mean Figure in the Rank of Animals, yet have been terrible in their Exploits, particularly in driving People out of their Country: Thus the Inhabitants of *Rhytium*, a City of *Crete*, were conſtrained to leave their Quarters for them *. There is a minute *Scolopendra*, accounted for by Dr. *Molyneux*.

VI. The *Shrew-Serpent* in *Norway*, is a Creature of admirable Beauty; ſmall in Body, and ſlow in Motion, but of fiery Venom, and its Wounds moſt dangerous.

VII. The *Lacertus Facetanus*, or *Tarantula*, whoſe Bite gives Name to a new Diſeaſe. Thoſe who are wounded by it are denominated *Tarantati:* It is a kind of an overgrown Spider, about the Size of a common Acorn.

It borrows its Name from *Tarentum* in *Apulia*, a City in the Kingdom of *Naples*, built by a Band of *Lacedemonian Baſtards*, who having no Inheritance at home, were ſent thither to ſeek their Fortunes, where they built that Town, and made it the Capital of *Magna Græcia*.

This little Animal is furniſh'd with eight Eyes, and eight Legs: Its Skin is tender and ſoft, of various Colours, and always hairy: 'Tis of the oviparous kind, and propagates its Species by Eggs, and ſometimes a hundred Eggs have been found in one Female.

In the Opinion of ſome, 'tis not only an Inhabitant of *Apulia*, but peculiar to that Province, a Situation that may be called, *A Garden of Rarities*; Plenty of generous Wine, delicate Honey and Oil, an early Spring, a ſoft Winter—render it a moſt delightful Habitation, eſpecially to old Perſons, according to the Poet †; and

* *Ælian*, lib. xv. cap. 26.

† —Ille terrarum mihi præter omnes— (*Horat.* lib. ii. ode 6.) Angulus.—

and yet in that moſt agreeable Region, this little Tyrant reigns and ſpreads Terror.

It's found in other Parts of *Italy*, and even in the Iſle of *Corſica*; but thoſe of *Apulia*, 'tis ſaid, are only dangerous; though I think to have read ſomething like it in *Perſia*, where there is an Inſect like a Spider, about two Inches round, which the *Holſtein* Ambaſſadors ſuppoſe to be the *Latin Stellio*, and the *Italian Tarantula:* It lets its Poiſon fall like a Drop of Water, which cauſes an inſupportable Pain in that Part .... immediately cauſes a profound Sleep, from which the Patient is not to be recovered, but by cruſhing one of the ſame Creatures upon the Wound; or, if this can't be had, by pouring as much Milk down his Throat as they can, and then put him on an Engine, which they turn round with great Violence, till by that violent Agitation, his Stomach diſcharges the Milk, which appears greeniſh, becauſe of the Poiſon. Thoſe who are cured thus, have ſome Remnant of the Pain once a Year, about the ſame Seaſon *.

But to return to *Italy*; 'tis obſervable, that it hurts no where but in *Apulia*, and that only in Summer, eſpecially in the *Canicular-Days*, ſo called from *Canicula*, that ſignifies a Dog; hence *Dog-Star*, which riſes coſmically with the Sun the 19th of *July*, and is ſuppoſed to be the brighteſt, as well as the largeſt Star in the Firmament.

The *Dog-Days* denote certain Days before and after the Riſing of this Star, to whoſe Appearance the Antients aſcrib'd terrible Effects: the very firſt Day it appears, they ſay (but without Reaſon) the Sea becomes boiſterous and boils like a Cauldron, produces Variety of Diſtempers, ſours Wine, and Dogs grow mad. .... The *Romans*, dreading the Indignation of this Star, ſacrificed a Dog every Year to it, (*viz.* at its firſt Appearance in our Hemiſphere) to appeaſe its Rage againſt Mortals.

In Winter, this *Italian* Spider lurks in Caverns, and ſolitary Places; and if it happens to bite, hurts not: There it lives in a drowſy Poſture, and keeps *Lent* till Summer; when the whole Tribe creeps out, and diſperſe themſelves over that pleaſant Land; and Wo to the Body aſleep, and bare Legs, in Corn-Fields.

Those on the Plains are much to be feared, the Air being hotter there than on the Mountains, where their Bite is not dangerous,

* *Voyages and Travels* of the Ambaſſ. of *Freder.* Duke of *Holſtein.*

Plate 7

gerous, the Solar Rays not being ſo ſtrong in thoſe Heights: and what is yet more ſurprizing, is, that if they wound any out of *Apulia*, though in places not remote from it, the Wounded receive no deadly Hurt *.

When it bites, the Pain reſembles that given by the Sting of a *Bee*, and is attended with various Symptoms, according to their different Natures: The *Northern Tarantula* is the moſt terrible; thoſe that are inclin'd to the *white Colour* are not ſo dangerous; the ſpotted differs from both.

The Wound given by any of them is dangerous, and has different Indications. In ſome that are bitten, an univerſal Stupor follows; others weep: Some tremble and vomit; others laugh, fancying themſelves to be Kings. This perhaps made Dr. *Cornelio* repreſent this as an imaginary Diſeaſe; that thoſe who imagine themſelves hurt, are moſt of our young wanton Girls, who, falling from ſome particular Indiſpoſition into Melancholy and Madneſs, perſuade themſelves that they have been ſtung by a *Tarantula* †.

Some grow pale, ſick and faint, and die in a ſhort time, unleſs relieved by Muſick, which alone, without the Help of Medicine, performs the Cure.

The Wounded are as Men half dead, but at the firſt Sound of a muſical Inſtrument, though they are very weak, and ſeemingly unable to ſtir, they begin by degrees to move their Hands and Feet, till at laſt they get up, and then fall to dancing with wonderful Vigour, for two or three Hours, their Strength and Activity ſtill encreaſing. Some will continue the Dance, without Intermiſſion for ſix Hours; and when tired they are put to Bed, and after they are ſufficiently recruited by Reſt, they are called up again by the ſame Tune, and renew the Dance with great Violence, the Muſick ſtill playing; and when the Patients grow weary, they are put into Bed again, and kept warm to encourage Perſpiration. Theſe Exerciſes being continued ſix or ſeven Days, the Patient finds himſelf fatigued and unable to dance any longer, which is the Characteriſtic of a Cure.

They uſually ſpend ten or twelve Hours a-day in this violent Exerciſe, and continue it for three or four, or ſix Days; by which



* *Baglivii de Anatome, Morſu & Effect. Tarantulæ Diſſertatio* i. p. 27. & cap. v. p. 20. † *Philoſ. Tranſact.*

time they are generally freed from all their Symptoms, tho' not always, ſays the learned *Baglivi*, who obſerves, that about the ſame time next Year, the Diſtemper returns, and will prove fatal, if not prevented by the ſame muſical Application.

In *Apulia* is a *Scorpion*, whoſe Wounds are accompanied with the ſame Effects as thoſe produced by the *Tarantula*, and are only curable by *Muſick* and *Motion*. Theſe *Apulian Scorpions*, are leſs violent than thoſe of *Africa*, but more virulent than thoſe in other Parts of *Italy*. I ſhall only offer two Remarks here.

1. *THAT different Patients muſt be entertain'd with different Tunes, according to the different Symptoms of the Diſeaſe*; in which the great Art of curing them ſeems to conſiſt. *e. g.* Some are rouſed by a Pipe, others by a Timbrel: Some are rouſed by a Violin, others by the Harp; and all muſt be entertain'd with different Airs. The Muſicians therefore make Trial before they can accommodate the *Sound to the Venom*; which requires the moſt briſk and lively Tunes, to produce a powerful Vibration in the Body; and till this be done, the miſerable Patients ſtand ſtill, ſighing and ſobbing. The Vibrations muſt be quick and frequent.

2. *DURING the Time of Cure, the wounded People throw themſelves into a Variety of ſtrange Forms*, and behave like Drunkards and Madmen .... talking fooliſhly .... diverting themſelves with naked Swords, red Cloth, *&c.* but the Sight of any Object that appears black is terrible to them. *Ibid.*

To this Account of the *Tarantula*, I have (by way of Illuſtration) added the Remarks of another learned Foreigner, who ſays .... The venemous Bite of the *Tarantula* is quickly follow'd with a very acute Pain, and ſoon after, with Numbneſs, profound Sadneſs, difficult Reſpiration: The Pulſe grows weak, the Sight diſturbed; Perſons loſe their Knowledge, Senſe, and Motion; and if deſtitute of Help, they die. .... The moſt effectual and certain *Remedy* is *Muſick:* When the Perſon becomes deſtitute of Knowledge and Motion, a *Muſician* tries a Variety of Airs: Shou'd he hit on that whoſe Harmony is ſuited to the Patient, he begins to move by ſucceſſive Degrees, and keeps Time with his Fingers, Arms, Legs, *&c.* he raiſes himſelf, and dances about ſix Hours without Intermiſſion. ....

When the Muſick ceaſes, the ſick Perſon gives over dancing, and is put to Bed: The ſame Air brings him out of Bed for a new Dance,

Dance, an Exercise that lasts six or seven Days.——*N. B.* Every sick Person must have his particular and specific Tune, and always one that is very sprightly and moving.

THE Poison of the *Tarantula*, adds he, thickens the Blood, and stops several of its Passages; thence the Numbness: The Blood being thick, furnishes but a small Quantity of animal Spirits, their Canals are shrunk up in the Brain: The Nerves being destitute of Spirits, relax; thence proceed the Inactivity, and Defect of Knowledge and Motion: But the Vibrations of the quick Airs which are play'd, agitate the Blood and the rest of the animal Spirits, which are soon increased by the Agitation of the Blood: Being agitated and multiply'd, they run into the Fibres and Nerves, which being put into *Unison* with the sonorous Strings, receive their Vibrations, and are shorten'd or extended successively; whence proceeds the successive Motion of the Fingers, Arms, Legs, *&c.* *

THE Action of Dancing augments the Agitation of the Blood, and makes the Patient sweat. The Poison being agitated and attenuated, is exhaled by Transpiration; in proportion as the Poison is exhaled, the sick Person perceives himself eased; this Ease continually inclines him to dance: When all the Poison is dissipated by Agitation and Sweat, the Blood recovers its Fluidity and usual Course.

I SHALL conclude this historical Account, with a Passage taken out of a *formed History of the Tarantula* †, writ by a learned Author, who having described the Disease, proceeds to the manner of Cure, *viz.* The salivous Poison of that Spider seizes principally on the Nerves and Muscles—the manner of Cure thus——

THE Air moved by the musical Motion of Instruments, moves the next, and so onwards (as we see in the circular increasing Motion of the Water, when a Stone is cast into it) till the like be produced in the Spirits of the Body, to which the Air is impelled.——Now, adds he, the Commotion of the Passions depends upon the Spirits, and the viscous Humour of the *Tarantula* is a very capable Subject of Sound: Hence the next Air being moved by a musical Tone suitable to the Patient, the lurking Poison, and



* *Father Regnault. Phil. Conv. or New System of Physic*, vol. ii. *Conversation* xiv. p. 268,—9.

† Printed at *Leyden*, in 12*mo*. *A. D.* 1668.

Spirits of a Man are put into a Commotion; by which Agitation, the Nerves being vellicated, the Spirits vehemently ſtirred, and Muſcles moved, the Dancing, or ſomething like it, muſt of neceſſity enſue, by which the Cure is performed: For, by vehement Motion the Blood is heated, the Pores are opened, and the Poiſon rarified; which can't be done by common Sudorificks, becauſe the Medicines can't reach, or at leaſt can't ſtir thoſe little Particles where the Poiſon lies, as Motion by Dancing does.

I SHALL add here ſome *Reflections on the Power of Muſick, and give Inſtances of it in the human Mind, in animal, and inanimate Bodies.*

*MUSICK* appears to be one of the moſt antient of Arts, and of all other, vocal Muſick muſt have been the firſt kind, and borrowed from the various natural Strains of Birds *; as ſtringed Inſtruments were from Winds whiſtling in hollow Reeds, and pulſatile Inſtruments (as Drums and Cymbals) from the hollow Noiſe of concave Bodies. This is the Conjecture.

MUSICK has ever been in the higheſt Eſteem in all Ages, and among all People. Nor could Authors expreſs their Opinions of it ſtrongly enough, but by inculcating, that it was in Heaven, and was one of the principal Entertainments of the Bleſſed.

THE Effects aſcribed to Muſick by the Antients, almoſt amount to Miracles; by means thereof Diſeaſes are ſaid to have been cured, Unchaſtity corrected, Seditions quelled, Paſſions raiſed and calmed, and even Madneſs occaſioned.———

MUSICK has been uſed as a Sermon of Morality ....*Athenæus* tells us, that the Lives and Actions of illuſtrious Men were written in Verſe, and publickly ſung by a *Chorus*, to the Sound of Inſtruments, which was found to be the moſt effectual means to impreſs Morality, and a right Senſe of Duty on the human Mind †.

THUS the *Pythagoreans* made uſe of Muſick to cultivate the Mind, and ſettle in it a paſſionate Love of Virtue. *Pythagoras* inſtituted a moſt profitable Correction of Manners by Muſick, which, he ſays, conduces very much to Health; and he made uſe of it, not only againſt Diſeaſes of the Mind, but thoſe of the Body.

* At liquidas avium voces imitarier ore,
Ante fuit multo quam carmina cantu
Concelebrare homines poſſent aureiſque juvare. *Lucretius.*

† *Chambers's Cyclopædia*, vol. ii.

Body. It was the common Cuſtom of the *Pythagoreans* to ſoften their Minds with Muſick before they went to ſleep; and alſo in the Morning, to excite themſelves to the Buſineſs of the Day *.

THIS Cure of Diſtempers by Muſick ſounds odd, but was a celebrated Medicine among the Antients. We have already conſidered, how thoſe wounded by the *Tarantula* were healed by Muſick; the Evidence of which is too ſtrong to be overturned: That which now lies before me, is, to prove this to be the Practice of Antiquity, which will appear by the following Inſtances.

I SHALL begin with *Democritus* (a Philoſopher of the firſt Rank, and a moſt diligent Inquirer into the Myſteries of Nature) who taught in his Works, that *Muſick of Pipes* was a Medicine for moſt Diſtempers..... *Thales* of *Crete*, being ſent for by the *Lacedemonians* to remove the Plague, came, and by the Help of Muſick he did ſo; and he is ſaid to do it by the Command of *Apollo*, as appears from the Great *Chæronean Moraliſt* †. If any Credit be given to *Terpander*, it appears he ſuppreſt an Inſurrection in their Town by the Uſe of Muſick. *Ibid.*

WE read of a young Man among others of *Tautomenium*, whoſe Paſſions being inflamed by Muſick in the *Phrygian Mood*, was going to force open a Matron's Houſe, but his Rage was ſoon calmed, when the Piper (by *Pythagoras*'s Advice) changed his Air into the *Spondaic Mood*; and he went home quietly, which the Philoſopher could not make him do by Perſuaſives. This hiſtorical Paſſage is confirmed by *Ammonius*, and *Cicero*, and is thus related, *viz.*

WHEN as ſome young Men, being drunk, and irritated by the *Muſick of Flutes*, would have broke into an honeſt Woman's Houſe, but upon hearing one playing a *Spondaic Air*, their outragious Heat was allay'd by the Slowneſs of the Mood, and Solemneſs of the Tune.....

St. *Baſil* gives another Inſtance to the ſame purpoſe, *viz.* That *Pythagoras* meeting with ſome that came with Muſick from a Feaſt, drunk, requeſted the Muſician to change his Tune; which he did, and playing a *Doric Air*, they were ſo brought to themſelves, that they threw away their Garlands, and walked home, aſhamed of their Folly.

THEO-

* *Plutarch de Oſir. & Iſ.* † *Plutarch's Morals on Muſick.*

*THEOPHRASTUS* is ſaid to cure Perſons that had been wounded by Serpents, with various kinds of Muſick.—*Probatum eſt* *. Another Obſervation of his was, that Diſeaſes were made and mitigated by Muſick. *Plato* forbids Muſick and Wine to young Perſons, leſt one Fire ſhould kindle another †.

THE *Pythagoreans*, to appeaſe the Troubles of the Mind, lulled themſelves aſleep by Tunes upon the Harp: Thus *Homer* brings in *Achilles* relieving his Melancholy by playing on his *Lute*, and mitigating his Anger againſt *Agamemnon* by Muſick, which he had learned of *Chiron*. *Aſclepiades*, a *Roman* Phyſician of great Reputation, is ſaid to heal frantic Melancholy, and mad People, by vocal and inſtrumental Muſick ‡. The learned *Neapolitan* adds, *Tanta hominis naturæ cum harmonia conſenſio eſt*.

WHATEVER be the Cauſe of it, there is nothing more powerful than Muſick for moving the human Paſſions, making ſome penſive and melancholy, others briſk and lively. The truth is, ſays the Learned *Wallis*, we can match moſt of the antient Stories of this kind in the modern Hiſtories. *e. g.*

IF *Timotheus* could excite *Alexander*'s Fury with the *Phrygian Mood*, and ſooth him into Indolence with the *Lydian*, a more modern Muſician is ſaid to have driven *Eric* King of *Denmark*, into ſuch a Rage, as to kill his beſt Servants. The Occaſion was thus—The King willing to make Trial in his own Perſon, *whether a Muſician ſpoke true, who boaſted, that by virtue of his Muſick, he could make People mad:* The Artiſt play'd, and the King became outragious, and experienced the Truth of it ſo thoroughly, that in the Exceſs of his Rage, he kill'd ſome of his beſt Friends ‖.

THIS may be owing to the Impreſſion made by the Vibrations of the Air, being carried as far as the Origin of the Nerves, paſſes into the Soul, and puts the animal Spirits into a rapid Motion, determines them to run into different Nerves, diffuſed thro' different

* Quibuſdam viperarum morſibus cantus tibiarum aut fidicinum atque alia organa artis muſicæ modulare adhibita aptiſſimè mederi. *Alexander ab Alexand.... Genialium*, lib. ii. cap. xvii. p. 81. The Title is, *Quod Theophraſtus ſenſit quibuſdam Viperarum morſibus tibicines mederi, probatum experimentum. Baglivi* Diſſert. i. *de Tarent.* cap. xiii.

† *De Legibus.*

‡ Qui Phreneticos mente imminuta, & valetudine animi affectos, nulla re magis quam ſymphonia, & vocum concentu, & modulis reſipiſcere, & ſanitati reſtitui cenſuit. *Alex. ab Alex.* lib. II. cap. xvii. p. 81.

‖ *Father Regnault's Converſ.* from *Repub. des Let.* p. 264.

different Parts of the Body, and is communicated to thoſe Nerves, according as it finds them more or leſs in *Uniſon* .... Hence the Paſſions and Madneſs itſelf. *Ibid.*

In Muſick are different Taſtes, which ſeems to proceed from the different Conſtitutions of the Fibres or the animal Spirits: The Fibres of the auditory Nerves are differently diſpoſed in different Perſons, and in the ſame Perſon at diverſe Times; but generally ſpeaking, Muſick inſpires more pleaſing Sentiments. *e. g.*

A Certain famous *French Phyſician* being ill, fell into a violent *Delirium*, after ſome Days Illneſs of a continued Fever: the third Day of his *Delirium*, I know not by what Inſtinct, (ſays the Learned Father *Regnault*) made him deſire a *Concert of Muſick*; upon which, they play'd, and ſung to him the Songs of *M. Bernier* *: Scarcely had he heard the firſt Notes, but his Eyes were calm; a Serenity was ſpread all over his Countenance, the Convulſions ceaſed, and he wept thro' Exceſs of Pleaſure; he was free from his Fever all the time of the Concert, but whenever they ceaſed ſinging, he relapſed into his former Condition: They fail'd not to continue ſo marvellous a Remedy, which always ſuſpended his Indiſpoſition. In ſhort, after ten Days muſical Entertainment, he was reſtored to his former Health. *Ibid.*

Another Inſtance, is a Dancing-Maſter of *Alais* in *France*, who had the ſame Fate in the Year 1708; after a Fever of about four Days, and a long Lethargy, he fell into a *Delirium*, both mad and dumb. One of his Friends took his Violin, and plaid to him thoſe Airs he was moſt accuſtom'd to: People thought at firſt, *that the Player was as mad as the Patient*; but, in a ſhort time, the ſick Man raiſed himſelf upright in his Bed, with the Air of a Man agreeably ſurpriz'd.... All his Motions diſcover'd the Pleaſure he felt: Soon after he fell into a deep Sleep, and the Criſis he had during his Sleep, perfected his Cure. *Ibid.*

One Reaſon of this ſtrange Operation might be this, *viz.* The Sound of the Inſtrument agitates the Fibres, eſpecially thoſe that are in Uniſon, by that means brings to his Remembrance agreeable Perceptions... ſets the animal Spirits going, and reſtores them to their natural Courſe: Theſe Spirits being moved, run into the Nerves and Muſcles, where they have been uſed to run, in order to form the Motion of certain Airs; the Paſſages of the Blood

* *Father Regn.* from *Hiſt. of the Royal Academy in France.*

Blood thereby become more free: Hence that ſerene Air diffuſed all of a ſudden over the Face of the ſick Muſician, who was cured by the Charms of his own Art.

THESE two Inſtances are quoted by the Learned Dr. *Nieuwentyt*, who ſays, both of them (the Muſician and Dancing-Maſter) were perfectly reſtored to their Senſes by Muſick. He alſo obſerves, that the Wound given by the *Tarantula* can only be cured by the Sound of Muſick, of which different Airs and Tunes muſt be play'd, acording to the different Nature and Colour of thoſe *Tarantula's* that have given the Wound *. Then adds;

THAT the famous *Italian* Muſician, *Angelo Vitali* had related to him the following Story, and aſſured him of the Truth of it, *viz.*

THAT a certain Player on the Flute at *Venice* had boaſted, that by his playing, he could deprive the Hearers of the Uſe of their Underſtanding: Whereupon he was ſent for by the *Doge*, who was a Lover of Muſick, and commanded to put his Art in practice before him; where, after having play'd ſome time very finely, (and to the Amazement of the Hearers) he at laſt begun a mournful Tune, with a Deſign, as far as he was able, to put the *Doge* into a melancholy Humour; and preſently, he ſtruck up a jovial one, to diſpoſe him to Mirth and Dancing; and after having repeated theſe two kind of Tunes ſeveral times by turns, the *Doge* being no longer able to endure thoſe different Emotions, which he felt in his Soul, he was ordered to forbear playing any longer. *Ibid.* p. 271.

*FROM the Account given of Concords and Diſcords in Muſick, a Reaſon may be form'd why two Strings of a Viol, that are Uniſons or Octaves one to another, if one be ſtruck the other will tremble, ſo as to be viſibly perceived.*

*What is this Uniſon?* In Muſick, *Uniſon* is a Conſonance of two Sounds, produced by two Strings, or other Bodies of the ſame Matter, Length, Thickneſs, and Tenſion, equally ſtruck, and at the ſame Time, ſo that they yield the ſame Tone or Note. Others define it, *the Union of two Sounds*, ſo like each other, that the Ear perceiving no Difference, receives them as one and the ſame Sound.

WHAT

* *Religious Philoſopher*, vol. I. Contempl. xiii. Sect. 270.

WHAT conſtitutes Uniſonance, is the Equality of the Number of Vibrations: Uniſon is the firſt and greateſt of Concords. Others ſay, it is only that in Sounds which Unity is in Numbers.

BEING once in a Room where there was a *Baſs-Viol*, and ſtriking one of the Strings, a looſe Quarry of Glaſs in the Window, jarr'd every time that String was ſtruck, which it wou'd not do upon ſtriking any of the other diſcordant Strings. The Reaſon may be, *viz.* That the times of the Vibration of the looſe Quarry, were equal or near Concordance to thoſe of the String. A Gentleman of my Acquaintance, when he ſounded a particular Tone on the Baſs-Viol, very plainly heard the Noiſe of the Glaſs of the Clock in his Chamber, which Glaſs never moved, upon his ſounding any other Tone..... It is a general Remark, that an *Uniſon-String* will receive the Motion, and ſo tremble, when another Uniſon is made to ſound; and yet all other Strings of the ſame Inſtrument, that are not Uniſons, ſhall remain ſilent and unmoved.

MUSICK does not only exert its Force on the Paſſions and Affections, and muſical Inſtruments, but on the Parts of the human Body alſo. Witneſs the *Gaſcoigne-Knight*, (mention'd by Mr. *Boyle*) who could not contain his Water, at the playing of a Bag-pipe: The Woman, mention'd by the ſame Author, who would burſt out in Tears, at the hearing of a certain Tune, with which other People were but little affected: And in this County, near *Rochdale*, there is a certain Man, who can't forbear dancing, if in a Houſe, or Market, upon hearing a certain Tune ſung.

WONDER not at the ſtrange Effects of muſical Sounds, when other Sounds ſtrangely affect the Mind. How are the Paſſions excited by the Sound of a Drum and the Diſcharge of Canons.... Not only human Minds and Bodies are affected by the Impreſſion of Sounds, but even Things without Life.

*KIRCHER* tells us of a large Stone that would tremble at the Sound of one particular Organ-Pipe. *Merſenne* alſo tells us, of a particular part of a Pavement that would ſhake and tremble, as if the Earth would open, when the Organs play'd. Mr. *Boyle* adds, that Seats will tremble at the Sound of Organs, that he has felt his Hat do ſo under his Hand, at certain Notes, both of Organs and Diſcourſe; and that he was well inform'd, every well-built Vault, would anſwer ſome determinate Note.

We may obſerve the like mechanic Perception in ſeveral empty Drinking-Glaſſes, of fine white Metal. Thus if we cauſe the Strings of a muſical Inſtrument to be ſtretched to a certain Tone or Note, it would make one of the Glaſſes ring, and not the other; nor would the Sound of the ſame String, tuned to another, ſenſibly affect the ſame Glaſs. *Morhoff* mentions one *Petter*, a *Dutchman*, who could break Rummer-Glaſſes with the Tone of his Voice. The ſame, I think, is ſaid of *Purcel*.

When two Viols are tuned in Uniſon, one of them being touch'd, the other will anſwer, tho' at ſome diſtance. This is a noble Proof of an harmonious Creation: This Uniſon looks like a more pure ſort of ſympathiſing that is found in all the Creatures, when thoſe of the ſame Species flock together.

Here give me leave to obſerve, that all Nature is as it were a Syſtem of divine Muſick, and delightful Harmony; or, in the ſacred Language, a *Poem* which is a Work of Skill, curious and polite, lofty and ſublime; in which Numbers and Meaſures are exactly obſerved. Under this Idea of a *Poem* the old and new Creation are repreſented.

*THE inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made*, τοις ποιημασι *, Poems that are made. The Creation is, as it were, a *Poem* in the Sublime: Every Species of created Beings is a *Stanza*, and every individual Creature, a Verſe in it, as a certain learned Divine expreſſes it. Creation here is not ſtiled ἐργον, which is a Work of manual Labor, but ποιημα †, a Work of Skill; not ſo much the Operation of the Hand, as of the Head and Heart: No Creature ſo ſmall and mean, but glitters with a Beam of divine Skill.

So the new Creation is ſtil'd a *Poem* .... *We are his Workmanſhip in Chriſt Jeſus*, Eph. ii. 10. In the *Greek*, *we are his Poem in Chriſt Jeſus*.

As for the ſeveral Moods, which, in muſical Compoſition, were obſerved by the Antients, for moving particular Paſſions, there is a remarkable Fragment of *Dæmon* the Muſician, mentioned by *Ariſtides* in *Plutarch*. This is ſuppoſed to be that kind of Muſick uſed by *David* and *Eliſha*, as a Preſcription to remove mental Diſorders; and may ſuppoſe to point at the Original of the

* τοις ποιημασι. Rom. i. 20. † Αυτου γαρ εσμεν ποιημα. Eph. ii. 10.

the Pagans curing Diſeaſes of the Body and Mind by inſtrumental Muſick.

It's ſaid, when an *evil Spirit* from God was upon *Saul*, *David took a Harp and play'd with his Hand, ſo Saul was refreſhed, and was well, and the evil Spirit departed from him.* 1 Sam. xvi. 23.

.... *AND Eliſha ſaid to Jehoram, King of Iſrael... Were it not that I regard the Preſence of the King of Judah, I would not look towards thee, but now bring me a Minſtrel. And it came to paſs when the Minſtrel play'd, that the Hand of the Lord came upon him.* 2 Kings iii. 13,—15.

It is obſervable here, that the Mind of *Eliſha* the Prophet was very much ruffled; now, under this Diſcompoſure, he calls for a Minſtrel, not out of Levity, but for a religious End; and that was, to compoſe his Mind, and to bring it into a ſerene and ſedate Frame, and thereby to prepare himſelf for divine Exerciſes; or perhaps, a *devout Levite*, well ſkill'd in muſical Performances, might play before him, and intermix with it, Pſalms and ſpiritual Songs, according to the Conſtitutions of thoſe Times.

As the Prophets might indiſpoſe themſelves for the Spirit of Prophecy, ſo they were to uſe Means to diſpoſe themſelves for the Impulſes of the Holy Spirit; and for this End the School of the Prophets was appointed, in which the Students were trained up *in the Science of Muſick, in ſtrict Virtue, Self-denial, Contempt of worldly Grandeur, Knowledge of the Law*, &c. Theſe Schools were Seminaries of Religion, in which the intended Guardians of the Spirituality were inſtructed, and prepared to receive the extraordinary Gifts of the Spirit.

We read how the *Indians* performed their Worſhip by dancing to Songs, the Prieſts of *Cybele* with *Cymbals*, the *Curetes* with Drums and Trumpets, the *Romans* ſung *Spondaic Verſes*, while they offer'd their Sacrifices; the muſical Sound that calm'd the Paſſions (conſiſting of *Spondees* principally) *Ariſtotle* calls moral; (to diſtinguiſh it from the *Diatonic* and *Phrygian*) from whence the Cuſtom might be derived. When the *Spartans* went to War, they march'd to the Sound of *Flutes*, to animate the Soldiers; as is now done by Drum and Trumpet, to leſſen the Terror of Death.

*THE Antients having related wonderful Things done by Muſick in their days, by which Diſeaſes were ſuſpended, the Sick reſtored ... I ſhall make a ſhort Inquiry into the Reaſons of it. Tho' the Report be ſtrange, and in ſome degree hyperbolical, yet ſome Account may be given of the ſurprizing Effects of Muſick*, and is attempted by the learned Dr. *Willis*, (among others;) a Hint of which I ſhall add here, to what was obſerved before upon the Subject.

## *REASONS* (or rather CONJECTURES) *for Medicinal Cures by MUSICK.*

I. THAT Muſick, if not new, was in thoſe Days a rare thing, which the Vulgar, on whom 'tis reported to have mighty Effects, had ſcarce heard any before, and on whom a little Muſick will do great Feats, as we now find a *Bag-pipe* at a *Morris-Dance*.

II. ANTIENT Muſick was much more ſimple and plain than ours now, having only one ſingle Voice or Inſtrument apart, which to a rude Ear is much more taking, than compound Muſick; the former not exceeding their Capacity, whereas a Concert of Muſick confounds them quite, and 'tis by no means diſtinguiſhable by them, ſo as to affect them with the Harmony of its Parts.

III. MUSICK, with the Antients, was of a much larger Extent than what we now call by that Name; for Poetry, and Dancing or graceful Motion, were then counted part of Muſick, when it had arrived to ſome degree of Perfection: And we ſee that *Verſe* alone, if in good Meaſure and *moving Words*, ſung by an agreeable Voice, with ſoft inſtrumental Muſick, will work ſtrangely on the Ear, and move all Affections ſuitable to the Tune and Ditty ... eſpecially if attended with *proper Geſtures and Actions*. .... Thus ſuitable Acting on the Stage, gives great Life to the Words *.

IF

* *Lowthorp's Abridg.* vol. i. p. 618.

If a deliberate pathetick Reading of a well-penn'd Romance, will ſtrike the Paſſions, and produce Mirth, Tears, Joy, Grief, Pity, Wrath, Indignation, ſuitable to the reſpective Intents of it; much more would it ſo do, if accompanied with all thoſe Attendants.——

If it be aſk'd, *Why may not all this be done now?* I anſwer, No doubt but it may, if the Addreſs be made in proper Words, emphatically ſpoken, with agreeable Voice, attended with a decent Geſture; and all theſe adjuſted to the Paſſion and Temper of the Mind, particularly deſign'd to be produced, (be it Joy, Grief, Pity, Courage, Indignation) will certainly now, as well as then, produce great Effects upon the Mind, eſpecially upon a Surprize, and where Perſons are not otherwiſe pre-engaged. *Ibid.*

The Antients had the Art of exciting this or that particular Paſſion of the Mind, the Tunes being ſuitably adapted to ſuch Deſigns; whereas thoſe now are almoſt quite neglected in our modern Muſick.

The *Chromatick Genus* *, with its greater and leſſer *Semi-Tones*, either aſcending or deſcending, is very proper for the Pathetick in Muſick; as is alſo an artful Management of Diſcords, with a Variety of Motions; now briſk, now languiſhing; now ſwift, now ſlow. The *Venetian* Muſician before-mentioned, excell'd in the *Pathetick* to that degree, that he was able to play any of his Auditors into *Diſtraction* ... The great Means he made uſe of, was the *Variety of Motions.*——

Even little Children, when crying, are charm'd and quieted by a jingling Sound, a Shadow of Muſick. In ſhort, Muſick attends the Man to his Grave, where Elegies were formerly ſung in Honour of the Deceaſed: Thus the *Phœnicians* added *Flutes* to their *Mournings*, and the *Romans* had their *Siticines*, that is, thoſe who ſung to a Pipe, or blow'd the Trumpet at their Funerals, a Cuſtom not yet entirely aboliſh'd among the antient *Britons* and ſome Parts of *England*, who, when they take up the Corps, ſing Pſalms before it all the way to Church; a common Practice about ſeventy Years ago: So far I can charge my Memory.

We are not without modern Inſtances of Perſons extraordinarily affected by the Powers of Muſick, as appears from our Opera's, and the very particular Devotion paid to the *Farinello's* of the

* *Chroma* in Muſick, is the graceful way of Singing.

the Age, and to *Italian* Muſick, diſplay'd in Temples as well as on the Stage, the firſt Erection of which was intended for the Honour and Defence of Virtue.

THE *Laconians* were wont at the Death of their King to tinkle a Caldron, inſtead of a Bell: Yea, the *Jews* had their Minſtrels at Funerals; for, at the raiſing to Life the Daughter of *Jairus*, 'tis ſaid, the *Muſicians* were commanded to troop off, *Matth.* ix. Before the *Roman* Funerals, a Trumpeter went, follow'd by the *Præficæ*, *i.e.* old Women, ſinging Songs in Praiſe of the Deceaſed.

THUS we have had a general View of Serpents, their Poiſon and Cure; and a particular Account of Perſons wounded by the *Tarantula*, and cured by Muſick; the Effects of which muſical Operation, have paſt for Miracles; for, by means of it, dangerous Diſtempers have been cured, Inſurrections quelled, Paſſions calm'd and raiſed, even to Diſtraction and Madneſs.

ANTIENTLY all Laws, Exhortations to Knowledge and Virtue, and Lives of illuſtrious Men, were written in Verſe, and publickly ſung by a *Chorus* to the Sound of muſical Inſtruments, which was found a moſt effectual way to impreſs Morality. So much for Serpents in particular.

*N. B.* IN the Deſcription of ſome Serpents by different Authors, 'tis difficult to know whether they mean the ſame, or another; ſome having the ſame Deſcription with different Names, and ſome different Deſcription with the ſame Name. Another Miſtake may ariſe from ſome Difference in the ſame Serpent, in different Climates, as in Situation (*N.* or *S.*) and Size.

A

# NATURAL HISTORY OF SERPENTS.

## PART III.

Containing Six DISSERTATIONS.

I. *Upon the Primæval Serpent.*
II. *Fiery Serpent.*
III. *The Brazen Serpent.*
IV. *Adoration of Serpents.*
V. *Reaſons of that monſtrous Worſhip;*
VI. *And for the Adoration of different Animals.*

## CHAP. I.

CONTENTS. *Various Sentiments about the Primæval Serpent: Some ſay, 'twas a real Serpent; others ſay, the Paſſage is allegorical. Some make the Serpent to be Pleaſure; others the Devil in the Natural Serpent. Reaſons why* Adam *was not made beyond a Capacity of Sinning. Our firſt Parents arm'd with ſufficient Power to ſtand: They knew no Enemy. Satan a compleat Orator. The Fatal Surrender. Satan's triumphant Return from* Eden. *Serpent's Head and Subtility. Intercourſe between the Angelick and Human World. A Plea for our firſt Mother. Why*

Moſes

Moſes *introduces a ſpeaking Serpent. Method of Divine Government. Satan's View. Reaſons why* Adam *was created in a State of Trial. A ſtrong Negative, ſufficient to put the Tempter to flight. The* Paradiſaical *Law guarded by the moſt powerful Sanction. The Opinion of* Pagans *and* Mahometans *about the Fall of* Adam, *&c. Why Satan puniſh'd under a viſible Figure,* viz. *Serpent.* Chriſt's *Death publiſh'd, before Sentence of Death paſt upon* Adam. *The Earth, a ſecondary* Paradiſe. *Moral Reflection.*

THE Manner of Sin's firſt Entrance into our World, is inſcrutable: The Subject is an Article of Lamentation, an Article that conducts us to Paradiſe indeed, but 'tis to *Paradiſe loſt*; whence date the *fatal Æra* of all human Calamities. There, there in a bliſsful Field; Sin, the Plague of Hell, made its firſt Appearance on Earth: but as to the Mode of its Introduction, there is a Spread of impenetrable Darkneſs over the Face of that great Deep; after the moſt critical Diſquiſitions about it, the Difficulty remains unſolvable.

MEN of Letters may give their Conjectures, but it ſeems to be one of thoſe ſecret Things which belongs to him who is unſearchable, and *whoſe ways are paſt finding out*; therefore we ſhould rather think, *how to get Sin out of the World, than how it came in at firſt:* The one would only prove what our Underſtandings could do, but the other would declare our Hearts, what they ought to be.

WHAT this Serpent was, that triumph'd in Paradiſe, has been a Subject of long Debate, and the Learned are not yet agreed in their Verdict about it. I ſhall firſt lay down their various Opinions, and then give my own Conjectures.

AMONG the *Jews*, ſome took it for a real, natural Serpent, and did believe, it was endued with the Gift of Speaking; but becauſe it deceived the Woman, was condemn'd to loſe its vocal Tongue, *to go upon its Belly*, and *feed upon Duſt* *.

OTHERS, who, not allowing the Privilege of Speech to a Brute, have turn'd the *Moſaic Hiſtory* of Paradiſe into an *Allegory*, an Aſſemblage of Metaphors, or figurative Documents. Thus a certain learned *Jew* ſays, the *Serpent*, that ſeduced the Woman, *was Pleaſure*; and forbidden Pleaſure, when taſted, brought forth Death †. BUT

* *Joſeph. Antiq.* cap. i. † *Philo Jud. de Mundi Opif.*

BUT if this was the Caſe, could ſhe be ſo properly ſaid to be tempted by another, as to tempt herſelf? He adds, the Curſe of the Serpent is not only to go upon its Breaſt, but, *and thou ſhalt go upon thy Belly. q. d.* "Since Pleaſure was thy Deſire, let the "Pleaſure of the Earth enter into it. The *Belly*, ſays the *Allego-* "*rizer*, is the Receptacle of moſt Pleaſures of the Animal Kind." Creatures that go upon four Feet, or more, are deem'd impure; and ſuch is he, who is a Lover of terrene Pleaſures; ſuch a Perſon may be ſaid, always to go upon his Belly, becauſe he ſtudies nothing more than its Gratification. Pleaſure indeed, is attended with a Train of Allurements and Charms. *Tarquin*'s violent Purſuit of forbidden Pleaſure, terminated, not only in the Ruin of his Houſe, but Extirpation of Monarchy: *Cræſus* King of *Lydia* being conquer'd by *Cyrus* King of *Perſia*, gave the Conqueror this Advice, If you would have the *Lydians* be your obedient Slaves, make them *Slaves to Pleaſure*.

NOR is *Philo* alone in making the Serpent a Symbol of Pleaſure, for *Maimonides* and others expound thoſe hiſtorical Paſſages in the ſame manner; aſking, Why ſhould that Serpent be call'd a ſubtle Beaſt, if it were not in a figurative Senſe? In favour of this Expoſition, he quotes ſeveral Paſſages out of the Prophets, that are allow'd to be intirely allegorical *; and then adds, that in *Moſes's Journal of the Creation*, all things therein are not to be underſtood literally †. One of the moſt learned Fathers ſeems inclined to this *Philonick Interpretation of Moſes* ‡. It is obſervable, that in reality, 'twas not the *Pleaſure of Eating* which tempted the Woman, but an anxious *Deſire of greater Wiſdom*; which ſhews a more refined Taſte in *Eve*, and overthrows the Hypotheſis of *Philo* and *Clemens*.

SOME Rabbinical Writers ſay, the Devil that deluded the Woman, came mounted upon a Serpent, in Bulk equal to a Camel, and known by the Name *Sammael*, an Evil Angel; called alſo by them, the *Angel of the Dead*, Prince of the aerial Region, and Chief of the Demons. Other Rabbies look upon him as the Prince of Angels; and believe, he is to preſide at the laſt Judgment; for which Reaſon, they make him Offerings on the Day



* *More Nevochim*, cap. xxix. † Ibid. p. 265, & 273.

‡ *Clem. Alexandrinus*, who flouriſh'd in the ſecond Age. Οφις αλληγορειται—ηδονη. Edit. col. p. 69. A. B. *A. D.* 1688.

of ſolemn Expiation, to appeaſe his Indignation *. 'Tis ſaid, this Serpent eat the forbidden Fruit and did not die for it; the Woman inferred ſhe might alſo eat, and not die.

OTHERS there are, who will not allow the ſeducing Serpent to be an *Animal*, but the *Devil* himſelf in that Shape, who therefore in the ſacred Writings is called the *great Dragon, old Serpent, and Murderer from the Beginning*. And ſome are of Opinion, he borrowed the Body of a real Serpent, which he made uſe of, as a Vehicle, thro' which he inſtilled Poiſon into the Woman's Mind: And if ſo, what occaſion to ſay the Serpent was more ſubtle than any Beaſt?——Since the grand Enemy in tempting *Eve*, did not uſe the Craft of the Serpent, but his own Cunning, in the Management of that cruel Stratagem.

THOSE who are not pleaſed with ſuch Ratiocinations, ſatisfy themſelves with this, *viz.* That our firſt Parents, in whoſe Loins we were, tranſgreſt, and made a Forfeiture of Paradiſe for themſelves and Deſcendants; but the manner how they fell is not obvious, nor to be accounted for, in a State of Imperfection.

IF it be aſk'd, Why did not the divine Goodneſs put our firſt Parents beyond a Capacity of ſinning? 'tis anſwer'd,

THAT *Mutability is eſſential to all Creatures*, as ſuch, in all their Kinds: In this mutable State our firſt Parents were created, holy and happy: Life and Death were ſet before them; they had freedom of Choice, a free-will to uſe the Powers of Nature as they pleaſed; that is, they were made in a State of Liberty, with a Power to determine for themſelves, whether to abide or not in that glorious Situation. So that if there be a Difficulty in accounting for the Fall, there is as great a one in ſuppoſing a reaſonable moral Creature uncapable of Choice: for where there is no Choice, there can be no Virtue; and where there is no Virtue, there can be no Happineſs.

AGAIN, *Adam* and *Eve were arm'd with a ſufficient Power to ſtand*, being created after the divine Image pure and upright, without Error in their intellectual Powers; therefore if they miſtook the Object, or were impoſed upon, 'twas not for want of Light in the Mind, but want of Application of that Light, which was in their power.... Which Light told them, the Tree of Life planted in Paradiſe, was to perpetuate their Lives; and that the Tree

* *Calmet in Verbum. Rab. Benach in Geneſ.* iii.

Tree that had the Marks of Death upon it, would do them no harm, but by doing their own Will, or the Will of any other in oppoſition to his ſovereign Will who had ſaid, *Eat not.*

THEY were created pure, and capable of Perſeverance; and when they fell, God did not withdraw any Gift he had conferred upon them: He did all that was neceſſary on his Part for their Preſervation, and they had remain'd ſafe, if their Liberty had but conducted itſelf aright: Their Liberty was not tied to any particular Object, as their Faculties were, but reſpected every thing that could be done, or left undone, and it might have imploy'd them after another manner.

IT'S ſaid, *Out of the Ground made the Lord God to grow every Tree that is pleaſant to the Sight, and good for Food; and the Tree of Knowledge of Good and Evil, of which thou ſhalt not eat.* Gen. ii. 9, 17. Now, where lay the Difficulty of *not eating*, when they were in no want of Food? And if in want, were not all the Fruits of Paradiſe prepared for them? Why would none ſerve but what was prohibited? And nothing prohibited but what was deadly Poiſon, and what *Adam* knew to be ſo, by immediate Revelation from Heaven.

THUS furniſh'd with divine Armour, and all the agreeable Entertainments of Life, 'tis moſt ſurprizing how they ſhould indulge an irregular Turn in the animal Paſſions, and give way to ſuch Inadvertency. One thing that might lead them to this Overſight, probably was, that they knew of *no Enemy*, therefore dreaded *no Danger*. But this Plea is of no force; for their Buſineſs was ſtrictly to regard the Voice of their Creator (who ſaid, *Eat not*) and not to give heed to any contrary Inſinuations, tho' propoſed by a known Friend, much leſs by a Stranger, one of another Kingdom, and of another Species, without ſufficient Atteſtation.

HERE *Lucifer* play'd the Orator: He gave his Argument all the Rhetorick it would bear, by removing their *fear of Death*, and gratifying in them a certain Hope of *being Gods*. The Woman had the Threatning of Death in her Thoughts, and therefore durſt not eat till ſhe was made to believe, *ſhe ſhould not die*; (by which it appears, ſhe had dreadful Ideas of dying.) And thus ſhe was tempted to *Unbelief*. Then Satan propoſes the glorious Advantages of *Eating*, viz. *Ye ſhall be as Gods* .... be independent Beings, not ſubject to the Controul of a ſuperior Power;

and thus they were tempted to *Pride*. *Unbelief* and *Pride* were the two fatal Rocks, on which their Innocence was wreck'd. Thus our firſt Parents fell, not for want of *Light*, but for extinguiſhing it; not for want of *Power*, but for not uſing it in the Hour of Danger.

THE Enemy having made his Conqueſt, might probably continue for ſome time in *Eden*, to aſſiſt the Woman in ſeducing her Huſband, and then confirm them in their Apoſtacy, directing them, upon the Approach of an Enemy, to hide themſelves among the Trees of the Garden, where he left them; upon which he return'd to his Kingdom in the Air, to publiſh his ſucceſsful Atchievements in Paradiſe, and was no more heard of, till he was ſummon'd to the Bar.

THE Devil's principal Reſidence is in the Air, where he keeps his Court, from whence he ſends out his Angels to ſecure and enlarge his Conqueſts. Perhaps, he may think it not conſiſtent with the Dignity of ſo great a Prince to traverſe the Earth in Perſon, unleſs it be upon ſome extraordinary Occaſions, as that of tempting the firſt and ſecond *Adam*, &c.

THE next Thing that offers itſelf, is an Attempt to illuſtrate the Caſe between the Woman and Serpent: It ſeems moſt apparent to me, that under the Name of the Serpent, we are to underſtand the Devil, who made uſe of a real Serpent in his Deſcent upon Paradiſe, where he decoy'd the firſt Woman into the fatal Snare.

IN the Curſe upon the Serpent, 'tis ſaid, the *Seed of the Woman ſhould break the Serpent's Head*; intimating, the Serpent having its *Heart* under the *Throat*, and very near the *Head*, the readieſt way to kill it, is to ſqueeze the Head. Some of the Fathers bring four Proofs of the Serpent's Wiſdom; trite and common.

1. WHEN 'tis old, it has the Secret of growing young again, by ſtripping off its old Skin, which is ſucceeded by a new Coat; but if it parts with its outward Garments, it retains its Poiſon. Herein it is reſembled by thoſe, who leave the outward Acts of Sin, but not their ſecret Regards for it.

2. THE Serpent aſſaults a Man if he ſees him naked, but flies if it finds him cloathed. But there is a Fault in this Paſſage of *Epiphanius*, who intends to ſay the contrary; for 'tis generally affirm'd,

affirm'd, that the Serpent is afraid of a naked Man, but attacks him if he has Clothes on.

3. WHEN the Serpent is aſſaulted, its chief Care is to ſecure its Head: 'Tis atteſted by many Writers, that to ſave the Head, it will expoſe the whole Body to Danger *.

4. WHEN it goes to drink, it vomits up all its Poiſon, for fear of poiſoning itſelf. Some have defended this, but without any Colour of Reaſon †.

THEY relate other Inſtances of the Serpent's Wiſdom, as ſtopping its Ears, that it may not hear the Voice of the Charmer or Inchanter; of which the *Pſalmiſt* takes notice. 'Tis ſaid, it applies one of its Ears hard to the Ground, and ſtops up the other with the end of its Tail, *Pſal.* lviii. 4. Others ſay, its Wiſdom conſiſts in Acuteneſs of Sight; therefore among the *Greeks*, a Serpent's Eye was a proverbial Speech for one of a quick Underſtanding ‡. Theſe are ſome of the common Reaſons aſſigned for the Wiſdom of the Serpent.

I NOW proceed to an Illuſtration of the Debate between the Woman and Serpent in Paradiſe, under three Heads.

I. *WHY may not we ſuppoſe, that in the Infancy of Mankind there was an open Intercourſe between the angelick and human World, and that Angels might appear to our firſt Parents in ſome viſible Form, as afterwards they did to the Patriarchs?* If this be not granted, I would aſk how a fallen Angel came to know there was a Paradiſe, and a certain Tree whoſe Fruit was forbidden, and where that Tree was ſituated in the Garden?

WHEN a certain Province of Angels rebelled, they were doom'd to the wide Space contiguous to our Globe, and by their daily Rovings from Place to Place, they might indeed diſcover that little Spot of Earth, called *Paradiſe*; but how came they to be acquainted with the Laws of that Country, and that there was a forbidden Tree, and where it grew? How, I ſay, could they know all this without Revelation, or previous Converſation with the Inhabitants of the Place?

II.

* Ὁ ὄφις φυλαττει κεφαλην. Iſiodor. Peluſiot. lib. i. p. 126.

† *Calmet's Diction. of the H. Bible*, vol. iii. out of *Epiphanius*.

‡ Οφεως ὄμμα.

II. *IF there had been no former Acquaintance between Angels and our firſt Parents, how came the Woman to converſe ſo freely with a Stranger ſhe had never ſeen before, one of another Country, and of a different Species?* 'Tis therefore probable, that when the Devil addreſt the Woman, and that in her own Language, he might aſſume the Form of a good Angel, that Form in which Angels had diſcourſed with our firſt Parents before the Fall.

And perhaps when Angels, the Meſſengers of Heaven, converſed with *Adam* and *Eve*, it might be in the Shape of flying ſpeaking Serpents. Without allowing this mutual Intercourſe, and former Familiarity, we can't well ſuppoſe that our firſt Parents, tho' not furniſh'd with ſo much Knowledge as is uſually aſcribed to them, would be conquer'd by a *Demon* in the Shape of a *Serpent*, which naturally is a Beaſt of the Field, and known to be ſo by *Adam*, who, but a little before, had enrolled it among his Subjects, and given it a ſignificant Name.

Can we imagine our firſt Parents ſo ſtupid, as to hold a Converſation with a Beaſt, without Surprize, Jealouſy, and Suſpicion? *Adam*, who knew the Properties of inferior Animals, (to whom he had given proper Names a little before) could not but know, that the *Serpent* was a *Beaſt*, and had no Organs fitted for the Formation of articulate Sounds, much leſs a Power to fix proper Ideas to them, and ſupport an Argument by arguing the Caſe in a rational manner. Could *Adam*, who was the Image of God upon Earth, hear a Brute ſpeak and diſpute in the Language of Paradiſe, without a Suſpicion of Impoſture or ſomething ominous?

During the Woman's Parley with the Serpent, *Adam* is ſuppoſed to be abſent, perhaps thro' Satan's Management, and upon her repreſenting to him at their next meeting, the Converſation ſhe had with the Serpent, he muſt conclude that Serpent to be a *grand Cheat*, or a *good Angel*, that ſpoke to his Wife: and that he took it in the latter Senſe, is plain from the Event; that is, his taking the forbidden Fruit, and eating thereof upon the Serpent's Recommendation of it to his Wife, who found no ill Effect from her Compliance. Now, the Tempter having aſſur'd the Woman that her eating that Fruit would not bring Death, and *Adam* finding it to be true in Fact, that is, that ſhe did eat and live after it, concluded he might eat with equal Safety.

Upon

UPON this Suppoſition, we may charitably infer, that ſince our firſt Mother might converſe with Angels in that ſerpentine, or ſome other bright Form, ſhe now converſes with the Serpent without Scruple or Dread of Impoſture. And as ſhe apprehended the Serpent to be a good and kind Spirit, ſo *Adam* did, upon her Repreſentation of the Matter, and took the forbidden Fruit, and eat it: And perhaps the Serpent was preſent, giving Atteſtation to the Report made by the Woman to her Huſband.

THIS being granted, 'tis conceivable how the Woman might freely converſe with a Creature that aſſum'd an Image ſo glorious, eſpecially if we conſider ſhe was in her infantile State, and without any experimental Knowledge, or any Apprehenſion of Danger, from an Enemy, of which ſhe had no Idea; being no Sinner, ſhe was without Fear.

IN the Sentence paſt upon *Adam*, there is one Clauſe that ſeems to corroborate this Hypotheſis; for, upon the Expulſion of our firſt Parents... the Gates of *Eden* were guarded by a *Cherub* (to prevent their re-entrance) which, by the *Jews*, was eſteem'd a *ſecond Angel*, and may be aptly imagin'd to be a *Seraph*, or an Angel in the Form of a flying Serpent, whoſe Body vibrated in the Air, with a peculiar Reſplendency, and may be fitly deſcrib'd by the Image of ſuch a Sword. 'Tis ſaid, *God drove out the Man, and placed at the Eaſt-end of the Garden of Eden, Cherubims and a flaming Sword, which turned every way, to keep the Way of the Tree of Life*, Gen. iii. *ult.* God made Angels Guardians of Paradiſe, and a ſparkling Fire, like a flaming Sword; ſays the *Arabick* Verſion.

BUT why may not this Text bear an Interpretation pregnant with good Tidings, as an Explication of the Promiſe made to the Woman, that is, an Inſtruction to our firſt Parents how to worſhip God after the Fall, namely by Sacrifice, which was to be offer'd by them before the *Cherubims* (erected over the Gates of Paradiſe) as Sacrifices afterwards were before the *Cherubims* in the *Tabernacle* and *Temple*, or, as the *Hebrew*, before the *Faces of Jehovah?*

THE *flaming Sword and the Cherubims*, might be Emblems or Figures of ſome things to be obſerved in the Form of Worſhip deſign'd for that new Diſpenſation. The *fiery Sword* being a killing Weapon, might repreſent irritated Juſtice; and *Cherubims* being

the Inhabitation of the Deity in the Tabernacle and Temple, might be an Emblem of Mercy, to which the Sacrifices were offer'd: and may not Cherubims be ſo conſtrued here? *N. B.* May we not date the firſt Inſtitution of Sacrifice here, which ſoon appear'd in the Hiſtory of *Cain* and *Abel?*

God might addreſs our firſt Parents after this manner; View theſe wonderful Sights over the Gate, behold in them the Scheme of Salvation! The Text thus interpreted, gives the Tempter a freſh Mortification, to ſee his bloody Deſign defeated, and our firſt Parents reſtored to Favour at the Gate of *Eden*, in which he had triumph'd over them; and that which encreaſed his Vexation was, to ſee this done by *Chriſt*, the promiſed Seed, one of the human Race.

In the Tabernacle and Temple there were no Repreſentations of God, but only emblematical Figures erected over the Mercy-Seat, called the Cherubims; in, or between them, the *Deity* is ſaid *to dwell*; and the Law obliged the *Jews* to bring the Blood of the Sacrifice *before the Face of God* in the Cherubims, that is, within the Vail, on the Day of Expiation: and here God might direct our firſt Parents to bring their Sacrifices to him, who was in a ſpecial manner preſent in the Cherubims over the Gate.

But ſuppoſing *Adam* and *Eve* had, after their Expulſion, enter'd Paradiſe; I don't ſee what valuable End it would have anſwered, for the ſpecial Promiſes made to the firſt Inhabitants of Paradiſe were now null and void. All the Bleſſings peculiar to that glorious Situation, were irrecoverably loſt. It was not in the power of that once ſacred Seat to reinſtate them in their priſtine Happineſs.

*Obj.* Could not the Tree of Life reſtore their forfeited Comforts? I preſume not; becauſe the Tree of Life, in the Deſign of it, was to perpetuate the happy Life of innocent Man, and not to reſtore the Life and Comforts of Criminals under a Sentence of Death; a Sentence irrepealable, which even the Death of our Bleſſed Redeemer does not exempt us from.

Upon the whole, I can ſcarcely think that theſe ſtrange and awful Sights or Figures, over the Eaſt Gate of *Eden*, were only to frighten our firſt Parents, whoſe diſtreſſed State ſtood in need of Divine Supports. To be caſt out of Paradiſe was a Mortification that needed not a ſuper-added Terror; therefore to make

thoſe

thoſe Figures Spectacles of Horror, ſeems not ſo well ſuited to Perſons under Circumſtances ſo inexpreſſibly dolorous, tho' reſtored to Favour; but might rather be deſign'd to conduct them to God by *Chriſt*, the *Tree of Life*.

III. *IT's very probable a Converſation had paſt between the Woman and Serpent before the Narrative publiſh'd by Moſes.* She might upon the firſt Approach of the Serpent aſk, How a Beaſt acquired the Gift of Speaking, which is the Prerogative of Rationals? The Serpent might anſwer, That it was by Eating the Fruit of that Tree. *Eve* might urge, That God had forbid her to eat that Fruit upon pain of Death. The Serpent might make this Return, *viz.* What you ſay is true; 'tis allow'd to be the Law under the firſt Form of Government, but I am now come from the ſupreme Court, to give you Aſſurance of God's kind Intentions to advance you to a higher and more noble Station: The Prohibition of this Fruit was only a probationary Reſtraint, and temporary.

Now the End of the firſt Inſtitution being anſwered, 'tis the Will of our Great Sovereign to take off thoſe Reſtraints, and make you a free People. Upon the Formation of your Being, he brighten'd your Mind with Rays of great Wiſdom; but now the happy Moment is come, in which he purpoſes to inſpire you with higher Degrees of Wiſdom.... By eating this Fruit, your intellectual Powers will be infinitely enlarged; for, *ye ſhall be as Gods*, and then all the Endowments and Accompliſhments of Nature will arrive at their full Perfection, which as yet are only in their Embryo. This being only a Suppoſition, I diſmiſs it.

The Serpent having aſcrib'd its Reaſon, and Speech to the eating of that Fruit, the Woman might infer, If this Fruit did turn a Serpent into a rational Creature, why may it not tranſform a rational Creature into a God, and a *Woman* into a *Goddeſs*? The Serpent had no occaſion to ſay more; fir'd with the Proſpect of ſuch Preferment, ſhe *took the Fruit and did eat.* Gen. iii. 6. *And when the Woman ſaw that the Tree was good for Food, pleaſant to the Eye, and a Tree to be deſired to make one wiſe, ſhe did eat.*

*N. B.* How divine and delightful a Thing is Knowledge, of which Innocency itſelf is ambitious! *Eve* thirſted after the higheſt Degrees of Knowledge, and made no doubt of obtaining it by

the Serpent's Inſtructions; not knowing of any Impoſtor, ſhe believed what the Tempter ſaid. Satan, by the Serpent, as a Bait propoſed Improvement in Knowledge.

THUS the firſt Woman, Head of the human Race, fell a Sacrifice to her own Ambition, fell a Virgin, and in her Infant-State. *Icarus*, by flying too near the Sun, his waxen Wings melted, and he fell into the Sea, and was drowned. Juſtly was he puniſh'd, for not obſerving his Father's Will. May I add, in favour of our Mother, that the Law forbidding that Fruit, was not immediately publiſh'd to *Eve*, but receiv'd at ſecond-hand from *Adam*; and that it can't be well ſuppoſed, that ſhe knew the various Capacities and Qualities of Brutes, as her Huſband did.

BUT, why does *Moſes* introduce a Serpent ſpeaking, when naturally it was a ſpeechleſs Creature?

IN anſwer to this, may we not obſerve, that the Almighty, who has no *material Tongue*, yet is often introduced, ſpeaking with *human Voice* in the Scripture. The *Egyptians* made the *Crocodile* a Symbol of the Deity, giving this as a Reaſon why they worſhipped God ſymbolically in that Creature, becauſe it reſembled God, in that it was the only Animal without a Tongue; for the Divine λογος ſtands in no need of Speech; he governs human Affairs without Words, and without Noiſe.

AGAIN, this Dialogue with the Serpent, a known Beaſt, is very agreeable to a Cuſtom among the Oriental Writers, who enchaſe their Hiſtories with Ornaments taken from familiar Diſcourſes between Beaſts; by which they convey moral Inſtructions to their Readers: Thus, on a Subject of Craft, they made the Fox to ſpeak.

WITH what View did the Devil tempt our firſt Parents to ſin? I anſwer, 'twas out of deſpite to God; *i.e.* with a deſign to rob the Creator of the Glory he propoſed to himſelf from the Erection of this new World: He could not attack the Almighty on his Throne, therefore he ſtrikes at the Footſtool. Since he could not reach the Perſon of the Almighty, he wreaks his Malice upon his *Image*, Man; Man, whoſe Happineſs, and that of his Deſcendants, he envy'd; and whom, in particular he hated, as his intended Succeſſors to the vacant Seats in the bliſsful Regions above.

IN

In his Plot againſt *Adam*, the Deceiver was deceived; for he made no doubt but the Sentence of Death would be immediately executed upon *Adam* and *Eve*, and upon the Extinction of the human Species, God would loſe all his Honour upon Earth. Why did not he appear to our firſt Parents in a human Form? probably becauſe he might apprehend, that there was no other Man or Woman, but themſelves.

Having conſidered *Adam* in his probationary Capacity, I ſhall in the next place obſerve theſe three Things, by way of Illuſtration.

I. *IT was moſt congruous that Man's firſt State ſhould be a State of Trial.* II. *That his Trial ſhould be by the Laws of his Creator.* III. *That thoſe Laws ſhould be inforced by a proper Sanction.*

I. *IT was congruous and fit, our firſt Parents ſhould begin their Life in a way of Trial, as they were moral Agents:* In which Situation I apprehend all the Angels to be at firſt, to ſee how they would behave towards the Great Author of their Being and Bleſſedneſs, before they were eſtabliſh'd. No Creature, as ſuch, is capable of Immutability, any more than of Omnipotence. To be naturally, and neceſſarily immutable, is the ſole Prerogative of the Almighty: The perpetual Duration of created Beings, is not from their Nature, but from the Divine Will.

Our firſt Parents were under a ſtrong Guard, and not to be diſarm'd without their own Conſent; tho' the Devil, as he was a Spirit, excelled in Power, yet he could not by Force ſubdue the weaker Veſſel, therefore conducted the bloody Deſign by Stratagems. When the Woman was ſollicited by the Tempter, one ſtrong *Negative* would have put him to *flight*. A reſolute Denial, without any other Means, would have made her victorious, tho' aſſaulted by all the Legions of Hell; therefore, no room to complain of Deficiency in Divine Goodneſs.

'Tis beyond all doubt, that the Revelation given to *Adam* (as that to Chriſtian Churches in After-ages) made it a fundamental part of his Duty, not to attend to any Inſinuations contrary to thoſe delivered to him by his Creator, tho' recommended even by an Angel from Heaven: Temptations to forbidden Fruit, how-

ever pleaſant, ſhould not be parley'd with, but peremptorily rejected.

II. *IT was equally proper, that a Creature ſhould be govern'd by the Laws of his Creator*; as it implies a Contradiction for a Creature to be independent, which it muſt ſuppoſe itſelf to be, when govern'd by its own Laws. The Will of the Creator was ſurely the fitteſt, for the Obedience of Creatures; one part of which was, that they muſt not have an Indulgence of all the Trees in *Eden*.

IT follows hence, that *Self-denial was a Duty in Paradiſe*. *Adam* was not an abſolute Sovereign to do what he pleaſed, but what his Almighty Creator and Patron preſcribed; tho' endowed with Reaſon, yet was he to govern himſelf by the Will of another, that is, of him who was the Donor. His Reaſon was a bright, but borrowed Light, borrowed from the uncreated Sun, therefore ought to move by its Direction.

THUS we ſee that Reſtraints on the human Nature, were neceſſary even in Man's Paradiſaical State: To deny Self, was one of the Precepts of Religion in the Garden of Innocence; nor is this ſtrange, if we conſider, that for any rational Creature to live according to his own Will, is to make a *God* of his *Will*.

WHY did God forbid the Fruit of one Tree? This might be to ſignify *Adam*'s Dependance upon his Maker, and that he had no Claim to any thing without his Leave: The ſovereign Lord of the Creation made over to *Adam* large Dominions, and the Mannour of Paradiſe for the Seat of his Empire, reſerving nothing to himſelf but a ſmall Rent of Acknowledgment, which was only the Fruit of one Tree. The Exemption of this Tree from human Uſe, notify'd Man's Subjection, and God's ſupreme Dominion. By this Reſervation he tried their Obedience, whether they would be content with all the Earth, and Appurtenances thereunto belonging, one Tree only excepted. *N. B.* This forbidden Tree might have ſomething of a natural Tendency to corrupt the animal Juices, and introduce Diſeaſes and Death into the human Nature. If the Tree of Life could immortalize our Exiſtence in Happineſs, is it not equally rational to ſuppoſe the Tree of Knowledge . . . . would deſtroy it?

III. *THE Laws of Paradiſe were inforced by a very awful Sanction*, viz. *Life and Death:* The one expreſſing ſomething moſt terrible, the other implying ſomewhat vaſtly delightful. Threatnings were neceſſary Cautions in Paradiſe: How ſurprizing this! The firſt day of Man's Life, Man was put in mind of Death, of which the Tree of Life was a Memento. If you eat the Fruit of it, you forfeit your Life, *die you muſt* without Remedy. This Menace of Death, in the Deſign of it, was to guard againſt Sin, as that which only could be the Cauſe of Death.

*IN the day thou eateſt thereof*, dying thou ſhalt die; or, die the Death. Behold here! as in a Cloud, the firſt Alarm of Mortality, the firſt Inſtitution of Funerals, and the melancholy Office of Grave-diggers. Bells from the Pinnacle of the Temple, proclaim it aloud to Man, *Duſt thou art, and unto Duſt thou ſhalt return.* In this paradiſaical Scheme of Government, we find Death to be a near Neighbour to Life: Both the Trees grew near to one another.

SOME have made this *Tree of Life* a Repreſentation of *Chriſt*, and if ſo, here, as in a Glaſs, darkly Man ſaw his Saviour before he ſtood in need of him: The Tree of Life planted in the midſt of Paradiſe, was to preſerve *Adam*'s Life, and without doubt had done ſo, if he had not rebelled. According to a Learned *Jew*, the Tree of Life repreſents Piety; and that of Knowledge, Prudence *. Some of his Countrymen tell us ridiculous Stories about the Tree of Life, *viz.* That it was of prodigious Size, and all the Water of the Earth guſh'd out at its Foot, *&c.*

IT is from the Hiſtory of Paradiſe that pagan Poets took their *Nectar* and *Ambroſia*, which were ſaid to be the Meat and Drink of the Gods; upon which ſome put this Conſtruction, *viz. Nectar* ſignifies *young*; *Ambroſia*, *Immortality*; intimating, that in a State of Innocency, the Vigor of Youth would have been immortal.

THE Heathen were not without ſome Idea of the Moſaic Creation, and Fall of Man, and of a Woman that brought Sorrow into the World; envying, that a Fire, which is the Light of Knowledge, was hid from them.... and alſo of Old-Age, brought in by the Counſel of a Serpent.——

PARA-

* *Philo Judæus.*

PARADISE, in *Plato*'s *Sympoſium*, is *Jupiter*'s *Garden*, and alſo is the Pattern of *Alcinous*'s *Orchards*, and the *Heſperides*: The Golden-Apples kept by a *Dragon*, were the forbidden Fruit in Paradiſe: The Fable of *Hercules*'s killing the Serpent of the *Heſperides*, is borrowed from the Seed of the Woman, breaking the Serpent's Head.

WHAT is *Ovid*'s *In nova fert animus?* but an imperfect Tranſcript of *Moſes*'s Journal of the Creation, *&c.* 'Tis ſaid by *Moſes*, *The Spirit of God moved on the Face of the Waters*; hence *Thales*, makes Water to be the firſt Principle of all natural Bodies: His Reaſons are deliver'd by *Plutarch*. *Homer* ſays, All things are made of the Ocean. The *Chaos*, whereof all things were made, according to *Heſiod*, was Water. *Orpheus* ſays, all things were generated of the Ocean *. *Plato*'s *Atlanticus*, what is it but a Fable? built upon *Moſes*'s Hiſtory of *Noah*, and the Flood, and the Cauſes that brought it upon the World.

WHAT is the *Bacchus* of the Heathen, but the *Noah* of *Moſes?* formerly called *Boachus*, for *Noachus*, as might eaſily be, miſtaking the *Hebrew* Letters B and N, which are not very much unlike. By *Janus* and *Saturn*, *Noah* is meant; and ſome take *Jupiter* to be *Japhet*, for tho' *Jovis*, and the other oblique Caſes are derived from *Jehovah*, yet *Jupiter* is another. The Fable of Heaven being ſtormed by the *Giants*, aroſe from what the Builders of the *Tower of Babel* ſaid, *viz. Let us build a City and a Tower, whoſe Top may reach unto Heaven.* . . . . But no Man imitates the Scriptures more than *Homer*, who was an inquiſitive Traveller into all Countries. But to proceed to the Pagan Account of Paradiſe, and the Fall of Man:

A CERTAIN Author relates a Diſcourſe between *Midas* the *Phrygian*, and *Silenus* who was the Son of a *Nymph*, inferior by Nature to the Gods, ſuperior to Men and Death, thus:

*SILENUS* told *Midas*, that *Europe*, *Aſia*, and *Africa* were Iſlands, ſurrounded by Water: that there was but one Continent only, which was beyond this World, in which, among other Rarities, were two great *Rivers*, whoſe Banks were cover'd with *Trees*, one of them was called the *River of Pleaſure*, and the other the *River of Grief*. . . . .

HE

* ωκεανὸς—γενεσις πανσευς τετυπται.

He who eat the Fruit of the Trees along the River of Pleaſure, was eaſed from all his former Deſires, and in a ſhort time became younger, and lived over again his former Years, caſt off Old-Age, and became firſt a Young-Man, then a Child, and laſtly an Infant, and ſo died.

On the other hand, he who eat the Fruit from the Trees by the River of Grief, ſpent all his Days in Tears and Troubles, and after many Years of Vexation, dies.

How romantick ſoever this Relation may be, it ſeems to allude to the *Trees* and *Rivers* of Paradiſe, and to give ſome Hints about the Introduction of Death.

The *Indians* account for the Fall of Man after this manner: —*Brama*, one of their ſubaltern Deities, form'd Man out of the Slime of the Earth that was then juſt created, and placed him in a certain Situation, which they call *Chorcham*, which was a Garden of Delights, abounding with all manner of pleaſant Fruit, in which was a certain Tree, whoſe Fruit would confer Immortality upon any Perſons that were allow'd to eat it.

The *Gods*, ſay the *Indians*, tried all ſorts of Means to obtain the Privilege of this Immortality; and after great Difficulties, did at laſt ſucceed according to their Wiſh, and found out the Way to the Tree of Life, which was in the *Chorcham*, and by feeding on its Fruit for ſome time, they commenced immortal.

A Famous Serpent called *Cheieu*, (probably Guardian of that Tree) perceiving the Secret was diſcover'd by the Gods of the ſecond Rank, was ſo enraged, that it ſcatter'd a Flood of Poiſon over the Plain. All the Earth felt the fatal Effects, and no Man eſcaped the Infection: But the God *Chiven*, took pity on the human Nature, appear'd in the Shape of Man, and ſwallow'd all the mortal Poiſon, wherewith the malicious Serpent had infected the Univerſe. . . . . This Fable, as ridiculous as it is, muſt have ſome regard to the terreſtrial Paradiſe, and can have no other Original but the Doctrine of *Moſes* *.

Nor were the more weſtern Pagans more happy in their Conjectures about the firſt Entrance of moral Evil. *Prometheus*, ſay they, having form'd Men out of the Earth and Water, animated

* *Æliani Sophiſtæ varia Hiſtoria, cum Notis, Curante Gronovio.* A. D. 1731. *Theopompus* is quoted for it, whom my Author calls μυθολογος. *Et hæc ſi cui fide dignus videtur, ea narrans Chius, ille credatur, mihi vero egregius eſſe fabulator.* vol. I. cap. xviii. p. 252.

mated them with Fire, which he ſtole from Heaven. *Jupiter*, the Chief of the Pagan Gods, enraged at this, commands *Vulcan* to make a Woman out of Clay, upon whom all the Gods, out of their high Regard * to the Fair Sex, beſtow'd ſome of their Perfections. *Venus* gave her Beauty; *Pallas*, Wiſdom; *Mercury*, Eloquence; *Apollo*, Muſick; and *Juno* gave her Riches; therefore called *Pandora*, who was ſent by the Gods in revenge to *Prometheus*, with a Box full of Evils as a Preſent from them, but he was too cautious to receive it; upon which ſhe was to preſent it to his Brother *Epimetheus*, (ſuppoſed by ſome to be her Huſband) which he had no ſooner open'd, but immediately there flew out *all kinds of Evil*, that ſoon ſcatter'd themſelves over all the Earth; and at the bottom of the Box, nothing was left but poor *Hope*.

*Hope, of all Ills that Men endure,*
*The only cheap and univerſal Cure.*
*Hope,*
*Thou pleaſant, honeſt Flatterer; for none*
*Flatter unhappy Men, but thou alone.* . . . . Cowl.

THE *Mahometan Account of Man's Fall*, is equally abſurd, as appears from *Mahomet Rabadan*, &c. thus:—God made the Creation . . . the earthly Maſs became an animate Body . . . and was called *Adam*; God placed him in heavenly Paradiſe, and leſt he ſhould believe that he had no Superior, God gave him only one Command, the Obſervation of which was very eaſy. He forbid him, upon pain of Death, to eat of the Fruit of a certain Tree. *Adam* wanted a Mate; therefore God made him fall into a profound Sleep, and took out of his left Side a Rib, of which he formed a very beautiful Woman, whom he called *Eve*, . . . and order'd *Gabriel* to go into Paradiſe, and to celebrate the Wedding of *Adam* and *Eve*, being attended with a great many other Angels.

*LUCIFER* envying the Happineſs of Man, uſed his utmoſt Endeavours to deprive him of it. Going one day by the door of Paradiſe, he ſaid to the Angel who kept it, *Give me leave to go in, for I have a Matter of Moment to impart to the Servants of thy Lord.* The Angel having denied his Requeſt, he deſired him to call the Serpent, who was then a very fine Creature. The

* *Travels of ſeveral Miſſionaries into* India, p. 7.

The Serpent came, and *Lucifer* earneſtly deſired Leave to get into his Body; the Serpent did ſo, and placed *Lucifer* in the Roof of its Mouth, and carried him into Paradiſe. When he came near the Forbidden Tree, it endeavoured in vain to make *Lucifer* come out. *Lucifer* ſtuck faſt, and forced the Serpent to get upon that Tree, under which *Adam* and *Eve* uſed to ſit down. *Eve* was then alone, near the Tree: She ſaw the Serpent, who ſpoke to the Woman in theſe Words, *viz.*

CHARMING Creature, if you would taſte this Fruit, you would be *like God himſelf* in Wiſdom and Knowledge: All the Secrets and all the Myſteries you are now ignorant of, will be manifeſted to you. *Adam* came during the Diſcourſe, and having told him what the Serpent had ſaid, propoſed to him to eat of the forbidden Fruit, which after a ſhort Pauſe he comply'd with. The Tree was a large Vine; *Eve* took twelve Grains of a Bunch of Grapes, gave eight to her Huſband, and kept four to herſelf.

AT that very moment, *Adam heard a very terrible Voice, Wo to thee! haſt thou ſo ſoon forgot the only Commandment thou hadſt promiſed to obſerve? how comes it that thou haſt (by thy Greedineſs) polluted the Purity of my Habitation?* *Adam* being confounded, excuſed himſelf by laying the Fault upon *Eve*, who endeavour'd to juſtify herſelf by accuſing the Serpent. Upon which God ordered the Angels immediately to drive *Adam* and *Eve* from Paradiſe, to ſtrip them of their Clothes, and take away the Crowns they had on their Heads *.——But it is high time to return.

SATAN, who imploy'd the Serpent in his Service, is ſuppoſed to be puniſh'd here under the Figure of a Serpent: But why in the Preſence of our firſt Parents? Perhaps for ſuch Reaſons as theſe, *viz.* 1. To reproach their Inadvertency for ſuffering themſelves to be impoſed upon by a lying Spirit, who, if but reſiſted by a meer Negation, would have fled. 2. To let them ſee that no Creature, tho' never ſo great, can rebel with Impunity; from whence they might conclude, what to expect from new Provocations. 3. They had no other way to ſee a Spirit puniſh'd, but



* *Mahometiſm fully explained, by* Mahomet Rabadan, *a* Moor *of* Arragon *in* Spain, *for the Inſtruction of the* Moors *in that Kingdom, who were then violently perſecuted there.* Tranſlated out of *Spaniſh* by Mr. *Morgan*, with a deſign to give us a better Notion of the *Mahometans*, and to place it in the rich Library of the late Earl of *Oxford*. Printed *A. D.* 1724.

under ſome viſible Form. It could not but give them ſome ſecret Satisfaction to ſee their cruel Enemy tremble at the Bar.

It is obſervable here, that the *Promiſe of the Meſſiah* was made to *Adam*, before the Almighty paſt upon him the Sentence of Death. How ſurprizing this! to find the Death of Chriſt *publiſhed*, before the Death of *Adam* was *pronounced*. The Death of *Chriſt*, the *Innocent*; before the Death of *Adam*, the *Criminal*.

The laſt Remark I ſhall make here is, that the Earth, tho' curſed for Man's Sin, ſtill puts on the Face of a Paradiſe, abounding with an innumerable Variety of good Things; yea, and thoſe ſo delicious and pleaſant to Mankind, that many wiſh to live in it for ever. Thus they confine their Hopes and Fears to the preſent State, and are ſo far from believing a Life to come, that they can hardly perſuade themſelves to believe, that they ſhall leave this preſent Life.

As the Bounties of Providence gives us no room to murmur at our preſent Province or Portion, ſo on the other hand, the Toils and Troubles of this State ſhould cauſe us to aſpire after the heavenly Paradiſe, where no Curſe ever found Acceſs, where none of the Thorns of Affliction, or the Briers of Sorrow grow.

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## CHAP. II.

Contents. *Of the* fiery Serpents *that annoy'd the Camp of* Iſrael: *The Reaſon of that judicial Stroke*, i. e. *Murmuring under a Diſpenſation of Miracles. Why puniſh'd by Serpents? Why called* Fiery? *The laſt Plague in the Deſart. Flying Serpents.*

### SECT. I.

It might be ſaid with great Propriety of the *People of Iſrael*, that they were *a Generation of Vipers*. Ingratitude, Unbelief, Diſcontent and Murmuring, were the dominant Paſſions in the Wilderneſs; they were always quarrelling with *God* and *Moſes*: never eaſy, no not under a Theocracy, a divine Government. No wonder that Rage and Faction haunt the Dwellings of good Princes,

Princes, when we find perverſe Spirits have murmur'd at a divine Adminiſtration.

A MAGNIFICENT Table was ſpread for them in the Wilderneſs, their daily Entertainments were miraculous; they were fed by *Manna*, a delicious Food diſtilled from Heaven, admirably ſuited to every one's Palate. *He commanded the Clouds from above, and opened the Doors of Heaven, and rained down Manna upon them to eat, and gave them the Corn of Heaven* *. *Wherefore have you brought us up out of Egypt to die in the Wilderneſs, for there is no Bread, neither is there any Water, and our Soul loatheth this light Bread* †: *This vain and empty Bread, ſay the* LXX.

THEY were alſo furniſh'd with *miraculous Drink*, i. e. *Water out of a Rock*; Water that ſwell'd into a River, and follow'd 'em in all their Motions, till they arrived in the Land *flowing with Milk and Honey*; Terms, that include a Scene of Plenty and Pleaſantneſs.

IN all their Traverſes through the Wilderneſs, they were always under the Guidance and Protection of the *Shekina*; by which Word the *Jews* underſtood the *Preſence of the Holy Spirit*; of *Chriſt*, ſay the Chriſtians. The *Shekina* was the moſt ſenſible Mark of the Preſence of God among them, which reſted over the Propitiatory, or the golden Cherubims, which adher'd to the Propitiatory or Covering of the Ark; there the *Shekina* abode in the Shape of a Cloud. The *Rabbins* tell us, that it firſt reſided in the Tabernacle, and deſcended into it in the Figure of a Cloud, on the Day of Conſecration. It paſt from thence into the Sanctuary of *Solomon's Temple*, on the Day of its Dedication by that Prince ‡; where it continued to the Deſtruction of *Jeruſalem* by the *Chaldeans*, and was not afterwards to be ſeen there.

THUS were they conducted and entertain'd by an unintermitted Train of Miracles. Now to fret and repine in ſuch a Situation, was a Crime of a high and heinous Nature, no leſs than impeaching infinite Wiſdom, and taxing it with erroneous Conduct: If Difficulties occurred in the way, their Duty was *Reſignation*, a Temper obvious in *Pagans*, whoſe Religion forbid all indecorous Sallies of the Paſſions.



* *Pſal.* lxxviii. 23—25. † *Numb.* xxi. 5, 6.—τω αρτω τω διακένω—
‡ *Calmet from Baſnage, Hiſtory of the Jews.*

*SOCRATES*, a Philoſopher of *Athens*, was a Philoſopher in *Priſon*, as well as in the *Muſeum*: When bound in Fetters, and he had nothing but Death before his Face, he then converſed with his Friends with perfect Equanimity, and without the leaſt *Reflexion* upon *Fate*, upon *God*, and his *Judges*, notwithſtanding his baſe Treatment, and the notorious Injuſtice of his Sentence. The Scripture repreſents *Job* as a *Champion* in Affliction, who by his paſſive Fortitude under it, became the proper Hero of an Heroic-Poem.

## SECT. II.

### *WHY were they puniſh'd by Serpents?*

PERHAPS it might be to put them in remembrance of the firſt Sin, that was introduced into Paradiſe by the old Serpent: This kind of Puniſhment could not but bring to their Mind that gloomy Moment in which the human Nature was morally and mortally wounded by that evil Spirit, in the Form of a Serpent. This being allow'd, we may infer, that Man's Memory ſtands in need of a Remembrancer, even of Paradiſe loſt. And oh! who can think of that inexpreſſible Loſs, without dropping a ſilent and ſolemn Tear?

SOME Learned *Jews* themſelves, ſpeaking upon this Subject, ſay, the Reaſon why they were chaſtiſed by Serpents, was *becauſe they had done the Actions of the old Serpent, in uſing an ill Tongue againſt God, againſt* Moſes, *and Manna, the Bread of Heaven.*

## SECT. III.

### *WHY called Fiery Serpents?*

A NATURAL and a moral Reaſon may be aſſigned for it.

1. THE ſacred Volume ſeems to account for the *natural Reaſon*, when it ſays, *God ſent fiery Serpents.* The *Hebrew* word is *Seraphim*, that is *Burners*, becauſe they appeared in the form of a *Flame.* The LXX calls them *Serpents of Death* *, becauſe their *Wounds* proved *mortal.*

ASSOON as the People were wounded, their Blood was inflamed, and according to ſome *Jewiſh* Authors, they were *ſcorch'd with*

* Οφεις θανασιμοι.

*with inſatiable Thirſt.* Of the *Hebrew* word *Saraph*, the *Greeks*, by changing the Poſition and Order of Letters, have borrowed the Name *Preſter*, which is a kind of fiery venemous Serpent, called alſo *Dipſas* and *Cauſon*, whoſe Wound is accompanied with a moſt vehement Heat and Thirſt, and generally incurable, as ſome have formerly ſaid. They may be properly called *Fiery*, as their Colour was glowing, a proper Repreſentative of Fire. In the *Weſt-Indies* are *Adders*, *red as Blood*, about ſeven or eight Foot long, and appear by Night as a *burning Coal* *.

2. THEY might be called *Fiery* alſo, from a *moral Conſideration*; for, that raging Heat in the Body might repreſent the outragious Diſorders of the Mind, flowing from conſcious Guilt, neither of which were the Attendants of an original State. Hence, perhaps, it is that Satan's *Temptations* are ſtyled *fiery Darts*, becauſe when complied with, they kindle a Fire in the Conſcience, a Prognoſtick, and Taſte of the Unquenchable †.

AND indeed, what are all uneaſy Senſations, but the Venom of the old Serpent? thence, that long Train of Complaints and Groans. *Remember from whence thou art fallen*, is the Language of every Calamity, but no calamitous Impreſſion ſo terrible, as that which alarms the Mind about the awful Futurity. Of Sin it is ſaid, that at laſt, *it will bite like a Serpent, and ſting like an Adder* ‡.

WHAT fill'd *Adam*'s Mind with Horror and Conſternation? What made him run with wild Confuſion among the Trees to hide himſelf? What was he afraid of? He, who was Lord of the Earth, and Image of the Almighty? Was not he in Paradiſe, the Garden of God; whence then this ſudden and mighty Panick? What produced this great and aſtoniſhing Change in one who had a friendly Intercourſe with God a little before? Oh! 'twas Guilt, Guilt, Guilt. A Conſciouſneſs of his iniquitous Compliance with the Serpent. What were thoſe anxious diſquieting Thoughts that kindled the Fire in his Breaſt, but the venemous, fiery Darts of Satan?

*JUDAS* is another Example; a Perſon highly honour'd by Chriſt, who made him his Ambaſſador Extraordinary to the Houſe of *Iſrael*, and Treaſurer of his Houſe and Privy Counſellor, on

* *Atl. America*, 179. † *Eph.* vi. 16. βέλη—πεπυρωμένα.
‡ *Prov.* xxiii. 32.

on a ſudden falls into Extremity of Anguiſh; and why? Guilt, Guilt . . . ſtruck with Horror of Mind for the Effuſion of innocent Blood; was arraign'd, and ſentenced by his own Conſcience, and became his own Executioner: His Guilt was the Wound that bled within, and what Words can deſcribe the Agony that made that wretched Man throw himſelf into Hell for Eaſe.

## SECT. IV.

THIS gloomy Occurrence fell out in the laſt Year of their Pilgrimage. The Wilderneſs thro' which they had travelled abounded with theſe venemous Creatures, but were under the Reſtraint of a kind Providence, and not ſuffer'd to diſtreſs the Camp of *Iſrael* till now. *Deut.* viii. 15. *Who led thee through the great Wilderneſs, wherein were fiery Serpents and Scorpions.*

THUS, for their repeated Provocations, they were purſued by divine Vengeance to the very Borders of *Canaan.*

JUST as they were congratulating one another upon the glorious Proſpect before them, an Army of venemous Serpents invade their Camp, and made a terrible Slaughter among them. Little did our firſt Parents ſuſpect a Serpent in Paradiſe, nor *Iſrael* ſuch a Viſit from fiery Serpents upon the Confines of the holy Land, the weſtern Border of Paradiſe.

THIS Plague in the Camp, was the laſt Puniſhment inflicted upon the *Houſe of Iſrael* in the Wilderneſs. When they came out of *Egypt*, it appeared they were about *ſix hundred thouſand Men, beſides Women and Children, and a mixt Multitude:* Of that mighty Number, none but two, *viz. Joſua* and *Caleb* enter'd into the promiſed Land; the reſt, for their Unbelief and reiterated Offences, periſh'd by the way *.

* *Exod.* xii. 37, 38.

CHAP.

## CHAPTER III.

CONTENTS.

*The flying and fiery Serpents. Ungrateful Iſrael wounded by them, and healed by the Figure of a Serpent. God hears the Interceſſion of* Moſes, *when deaf to the Cries of that rebellious People. Conjectures why healed by a Machine in the Form of a Serpent. Sin in all its Appearances, the Venom of the old Serpent. The brazen Serpent a Repreſentation of the* Meſſiah. *The Cures wrought by both were by very unlikely Means. The Wonders of Salvation. Why* Iſrael *was healed by a Serpent made of Braſs; Opinions about it. The brazen Serpent was no Taliſman, or a magical Image. The fatal Cataſtrophe of the brazen Serpent. Deſtroyed, when abuſed to Idolatry. The Serpent ſhewed in St.* Ambroſe's *Church at* Milan, *for that of* Moſes, *a Cheat. Martyrs from the Catacombs of St.* Sebaſtian. *Divine Inſtitution neceſſary to acceptable Worſhip. May the Deſtruction of the brazen Serpent, when abuſed to Idolatry, warrant us to gueſs at the Fate of a Croſs abuſed to Idolatry!*

### SECTION I.

AMONG Serpents, we find ſome that are furniſhed with Wings. *Herodotus* who ſaw thoſe Serpents, ſays they had great Reſemblance to thoſe which the *Greeks* and *Latins* call'd *Hydræ*; their Wings are not compos'd of Feathers like the Wings of Birds, but rather like to thoſe of *Batts*; they love ſweet ſmells, and frequent ſuch Trees as bear Spices. Theſe were the fiery Serpents that made ſo great a Deſtruction in the Camp of *Iſrael.*

IN their Extremity, the People addreſt their Mediator, Prophet, and General, *Moſes*, ſaying, *O pray to the Lord that he take away the Serpents from us!* The meek Prophet did ſo; the mediatorial Voice reach'd Heaven, and mov'd the Almighty who directs *Moſes* to make a Serpent of Braſs, (which was a Figure of the Serpents that plagued the People) and fix it upon the Top of a Pole, conſpicuous to all the Aſſembly, promiſing that all thoſe who were bit by Serpents, and ſhould look upon this brazen Image,

Image, ſhould be preſently healed. Aſtoniſhing Clemency! The Event was anſwerable to this Promiſe.

THIS Method of Cure was new and ſtrange; but he who at firſt called the World out of nothing, can with equal Facility command Health out of a Piece of Braſs. Another Obſervable here, is that when the Almighty refuſed to hear the Cries of the Wounded in their Diſtreſs, he readily hearkened to *Moſes*'s Interceſſion in their favour. Thus God accepted the Prayers of *Job* for his three Friends, when he would not regard the Supplications they put up for themſelves. *Job* lxii. 7, 8.

## SECTION II.

THE brazen Serpent was a Figure of the flying Serpent, *Saraph*, which *Moſes* fixed upon an erected Pole: That there were ſuch, is moſt evident. *Herodotus* who had ſeen of thoſe Serpents, ſays they very much reſembled thoſe which the *Greeks* and *Latins* called *Hydræ:* He went on purpoſe to the City of *Brutus* to ſee thoſe flying Animals, that had been devour'd by the *Ibidian* Birds.

IN *Aſiatic-Georgia*, between the *Caſpian* and *Euxine* Sea, are found winged Dragons, with anſerine Feet and venemous Claws; and ſome of them are fortified with more terrible Pedeſtals than others: their Wings are generally compoſed of ſtrong nervous Membranes, which when they walk, are ſcarcely viſible, becauſe of their cloſe Adherence to their lateral Parts *.

IN the *Atlantic* Caves, and Mountains of *Africa*, is an infinite Number of theſe winged Dragons, whoſe Poiſon is ſo ſtrong, that the Fleſh of ſuch as are wounded by them, immediately grows ſoft, languid, and incurable †. We read of flying Serpents tranſported from ſome Parts of *Arabia* into *Egypt* ‡.

THESE alſo have been ſeen in *Florida* in *America*, where their Wings are more flaccid, and ſo weak, that they cannot ſoar on high. *Scaliger* deſcribes a certain flying Serpent that was four Foot long, and as thick as a Man's Arm, whoſe Wings were cartilaginous, or griſtly, *ibid.* Hiſtory accounts for one of theſe flying Dragons that was killed in old *Aquitania* in *France*, a Preſent

* Paulus Jovius de Piſcibus, cap. 23. p. 140. † P. Belon in Johnſtonus.
‡ Teſte Brodæo. * J. Leo's Hiſt. of Africa, lib. 6, & 9.

ſent of which was made to King *Francis*, as a great Rarity of the Kind.

*JEROM CARDAN* informs us of ſome winged Dragons he had ſeen at *Paris*, ſo nicely preſerved, that they very much reſembled the Living; they were deſcribed with two Feet, weak Wings, a ſerpentine Head, and of the Bigneſs of a Rabbit.

WHY was the Deliverance of *Iſrael* by a Machine made in the Form of a *Serpent?* Perhaps, theſe ſerpentine Strokes might be intended as Emblems, or Memento's of the fatal Wound in Paradiſe, where Man's Nature was firſt poiſoned by the Devil, who made uſe of a real Serpent to ſeduce our firſt Parents.

WHAT is moral Evil but the Venom of the old Serpent? A Venom as pleaſant to the Taſte, as the forbidden Fruit to the Eye, but the End is Bitterneſs. And what are Incentives to Sin, but deluſive Inſinuations of the ſubtle Serpent? And what is Enjoyment, but a pleaſing Illuſion, which is no ſooner graſp'd, but glides away as a Shadow, leaving behind it a wounded Conſcience, direful Apprehenſions and Proſpects.

AND what are all ſenſual Entertainments but ſo many hot Gleams that portend the Approach of warring Winds and Storms? The Powers of Darkneſs that excel in Science, know how to regale the human Mind with pleaſant Scenes, and how to divert the Senſes with delightful Charms; Charms that have no Exiſtence but in a deluded Imagination.

THE Cure by a brazen Serpent, might alſo be to ſhew, that the Almighty in relieving diſtreſſed Supplicants, is not tied to any particular Medium. When the *Iſraelites* were poiſon'd by real Serpents, he heals them by the Image of a Serpent. When he would deſtroy *Goliah* the Tyrant, he does it by a Sling in the Hands of *David* a Youth, a very unlikely Perſon to encounter a Champion.

THUS God by the Figure of a Serpent mortifies the Pride of *Luciſer*, the old Serpent, by which he acquir'd greater Honour, than if he had ſacrificed to the Fire all the Serpents in the Wilderneſs.

THIS may further intimate, that Providence may employ the ſame Kind of Inſtruments, either for the Diſplay of Mercy or Juſtice upon Mankind. He who heals and wounds by the Mediation of Serpents, can turn Bleſſings into a Curſe, or enable us to extract Sweetneſs out of the bitter Cup.

## SECT. III.

THIS artificial Serpent might (as ſome have thought) prefigure the *Meſſiah*, the Healer of ſpiritual Maladies. Many take it for a Repreſentation of his Paſſion and Crucifixion: The Analogy may be thus illuſtrated, *viz.* The Cures wrought by the Serpent and the Saviour, deriv'd their Efficacy from Divine Appointment.

IF the *brazen* Serpent had been the mere Contrivance of *Moſes*, it would not have anſwer'd the Intention: ſo all human Inſtitutions adopted into Divine Worſhip will be as little available to true Happineſs, (*Who has required this at your Hand?*) of that Sovereign, who accepts no Worſhip but what has the Sanction of his Wiſdom and Will.

BOTH Cures were performed by the moſt unlikely Means. The Serpent that healed their Wounds, was made of Braſs; a Preſcription in which there was no Probability of producing that happy Effect: And where was the promiſing Aſpect ariſing from the Manner of our Saviour's Appearance on Earth? What great Things could be expected from a Root of a dry Ground? How improbable was it that a Perſon ſo mean in external Form ſhould overthrow the Kingdom of Darkneſs, a Kingdom that had been ſtrengthning its Barriers for about four thouſand Years? Who could think that he had ſuch powerful Intereſt in Heaven, who was of no Reputation on the Earth?

BEHOLD here a Scene of Paradoxes! Patients recovered by the Death of the Phyſician. Upon Mount *Golgotha* we ſee Paradiſe, loſt by the firſt *Adam*, regained by the Death of the ſecond *Adam*; Principalities and Powers led captives by a dying Man; there we ſee Life reſtored by Death, a Crown of Glory purchaſed by an ignominious Croſs. Were the *Iſraelites* healed by a Creature made in the Likeneſs of the Serpent that hurt? So Men are reſtor'd by one made like themſelves.

HOW was this miraculous Cure in the Wilderneſs obtained? It was by an ocular View, that is, by looking at the artificial Serpent. None elſe were entitled to a Relief. Thus Salvation comes by Faith, which in the prophetick Dialect is repreſented by *looking*. *Eſ.* xlv. 22. *Look unto me and be ye ſaved all the Ends of the*

*the Earth.* The firſt Sin enter'd at the Eye; *the Woman ſaw the Fruit was good.* Thus our Reſtoration to the Divine Favour is by an Eye to Chriſt, the *Tree of Life*, but I muſt not ſtrain the Metaphor too far.

## SECT. IV.

*Why was the Cure by a Serpent of Braſs?* I anſwer, not for any healing Virtue inherent in that Mineral, more than others, but to demonſtrate his Almighty Power, who can ſave by improbable Means, or without the Application of any Means. Thus the blind Man was cured by a Piece of Clay temper'd with Spittle; *John* ix. 6.

PERHAPS, this alſo may refer to our Lord, as he is compar'd to *Braſs*, which, when poliſh'd, is of a moſt beautiful Colour, exceeding that of Gold. *Revel.* i. 15. *His Feet like unto fine Braſs.* An Emblem of the high Qualities that glitter in him, whoſe Nature is divinely fair and glorious.

THOSE fiery Serpents, as they flew in the Air, might in Colour reſemble that of *burniſh'd Braſs*, becauſe the Serpent of *Moſes* was form'd of *Braſs*, a Metal that in itſelf is no Friend to Health; and ſome have ſaid, that the Sight of the brazen Serpent ought naturally to increaſe the Diſtemper of the Wounded, inſtead of healing it; and that the Almighty, ſhew'd a double Efficacy of his Power, by healing with thoſe Means, which ought to have a quite contrary Effect *.

THO' Braſs in its natural State, may not be propitious to Health, yet when duly prepar'd it is beneficial: The Preparation of *Copper* has been accounted an univerſal Remedy, and an excellent *Emetick*, having this ſingular Virtue, *that it exerts its Force, as ſoon as ever it is taken:* Whereas other Emeticks lie a long time dormant in the Stomach, creating nauſeous Anxieties, *&c.* but a ſingle Grain of *Verdigreaſe* immediately vomits ||.

A CERTAIN learned Gentleman of this Iſland, imagines that the *brazen Serpent* was a kind of *Taliſman*; that is to ſay, one of thoſe Pieces of Metal, which are caſt and engraven under certain Conſtellations, from whence they derive



* *Buxtorf*, Hiſt. de Serpente æneo.

|| *Boerhaave*'s Method.

an extraordinary Virtue to cure Diſtempers, *&c.* Some impute their Effects to the old Serpent, others to the Nature of the Metal, and to the Influence of the Conſtellation. This Author therefore would make us believe, that the brazen Serpent cured juſt as the *Taliſmans* cure certain Diſtempers, by the Sympathy there is between the Metals of which they are made, or the Influence of the Stars under which they are formed, and the Diſeaſe they are to cure. Every one may believe as he pleaſes *.

THE Serpent that is always repreſented with *Eſculapius*'s *Image*, and with *Salus*, the Goddeſs of Health, and often with the *Egyptian* Deities, is a Symbol of Health, or of Healing, very probably derives thoſe Enſigns of Honour from the brazen Serpent of *Moſes*.

## SECT. V.

### *WHAT became of the brazen Serpent at laſt?*

I ANSWER, it was brought into the *Land of Canaan* as a ſacred Relick, and religiouſly preſerved among the *Iſraelites* down to the Time of *Hezekiah* the King, as a ſtanding Memorial of divine Goodneſs to their Forefathers in the Wilderneſs; but being abuſed by them to Superſtition and Idolatry, as appears by their burning Incenſe thereto, it was broke in pieces by the ſpecial Command of King *Hezekiah*, who, in Deriſion and Contempt, called it *Mehuſhtan*, a Piece of Braſs, a Trifle, a Bauble, Shadow of a Snake. 2 *Kings* xviii. 4.

MAY all the Eccleſiaſtical *Mehuſhtans* of *Babylon*, foiſted into Divine Worſhip, from the Riſing of the Sun, to the Going-down of the ſame, meet with the ſame honeſt and righteous Fate. In the Church of St. *Ambroſe* at *Milan*, they pretend to keep a *brazen Serpent*, which they ſhew for that of *Moſes*, tho' there be no ſuch thing now in being.

IN the Church of St. *Ambroſe* there is a Dragon of Braſs on a Column of Marble: Some think it to be that of *Eſculapius*, others an Emblem of that in the Wilderneſs, upon which account many of the Pilgrims and common People worſhip it. The Inhabitants are very ſuperſtitious, and fond of holy Fragments, and pretend to have at the Church of St. *Alexander*, no leſs than 144,000 *Martyrs* from the *Catacombs* of St. *Sebaſtian*.

THE

* *Marſham Canon. Chronic.* quoted by *Calmet*.

THE Cures effected by the artificial Serpent, derived that Efficacy from the divine Inſtitution of that Medium: Had their Preſcription been the meer Device of Rabbi *Moſes*, that great and valuable End would not have been anſwered; therefore, ſince the Reaſon of that Inſtitution ceaſed, 'twas highly criminal in them, to make any religious Uſe of it.

IT is the divine Impreſs upon Inſtitutions that uſhers in the Bleſſings intended by them; therefore to hope for Acceptance with God on account of meer human Ordinances, (as bowing to Images, to the Altar, to the Eaſt, and to make uſe of Crucifixes, Croſſes, holy Water) is to *hope for what God has never promiſed to give.*

NO wonder to ſee the brazen Serpent ground to Powder, and the Duſt ſcatter'd in the Air, that ſo no Fragments of it might remain, when Altars of divine Eſtabliſhment, and ſacred to Devotion, were intirely deſtroy'd, when they made Idols of them: And how a holy and jealous God may reſent the *Adoration of the Croſs in the Popiſh Church*, I pretend not to predict, much leſs to determine. This Deſtruction of the brazen Serpent, is reckon'd among the good Deeds of King *Hezekiah*, becauſe it was made a Medium, and Part of Worſhip not preſcrib'd by divine Authority.

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## CHAP. IV.

*This Chapter begins with the Original of Idolatry, as a Preliminary to the Adoration of* SERPENTS, *under three Sections.*

### SECT. I.

AS introductory to the Divinity of Serpents, I ſhall make a brief Inquiry into the Original of ſacred Images, and Idol-Worſhip; the firſt Period of which is hard to trace.

SOME make *Cain* the firſt Founder of it, becauſe of his early Apoſtacy from the true Religion; which is not very improbable, ſince 'tis ſaid, *He went out from the Preſence of the Lord* . . . .

He

He grew more wicked, and gave himſelf up to all ſorts of Violence *.

THAT the old World was guilty of Idolatry, ſome gather from *Gen.* iv. 26. which they ſay will bear this Reading——— *Then Men prophaned, calling on the Name of the Lord, that is, by ſetting up Idols*: Upon which ſome of the Rabbins paraphraſe thus, viz. *Then they began to call Idols by the Name of the Lord:* With which agrees the *Jeruſalem Targum*, that ſays, *That was the Age, in the days of which they began to err, and made themſelves Idols, and called their Idols by the Name of the Word of the Lord* †.

SO they underſtand *Gen.* vi. 11. *The Earth was corrupt*, that is *idolatrous*. In defence of this Gloſs, they quote the *Idolatry* of the *golden Calf*, which is expreſſed by this very Form of Speech, viz. *The People had corrupted themſelves.* We read *Gen.* iv. 26. *Then Men began to call upon the Name of the Lord.* There is no room to doubt, but they called upon God before; the Particle *then* ſeems to refer to *Enos*, which is the next Antecedent: therefore 'tis ſaid, They now applied themſelves to the Knowledge of the Stars, which they apprehended were erected for the Government of the World, and conſequently might be their Duty to adore them as God's Repreſentatives.

BUT the general Opinion is, that Idolatry did not begin till after the Deluge, and that perhaps the Deluge might be one Occaſion of it; for the old World, as ſome ſuppoſe, was drown'd for *Atheiſm*——which coming to the Knowledge of *Noah*'s mediate Succeſſors, they run into the other Extreme, *chuſing rather to have many Gods than no God.*

*IDOLATRY* is of a more antient Date than *Image-Worſhip:* To ſee Men kneeling before a piece of Wood or Stone, has ſomething ſo low and mean in it, that Men were not immediately brought to that abject and ſcandalous piece of Worſhip. The Sun, Moon, and Stars, were their *natural Gods*, and ador'd before deify'd Men, who were their *animated Gods.*

THIS Deification of Creatures, ſeems to begin about the time of the *Confuſion at Babel*, or the Diſperſion immediately conſequent thereupon, particularly in the Family of *Nimrod*, the Son of *Cuſh*, Grandſon of *Noah*. May not we date the *Original of Paganiſm*

* See *Cluverius*, and Dr. *Cumberland.* † *Schindl.*

*Paganiſm* from that remarkable Perſon? 'Tis the Conjecture of ſome, that *Nimrod* was the firſt Man that was deify'd, and probably for the important Service he did to his Country, as a *mighty Hunter*, in deſtroying wild Beaſts that otherwiſe would ſoon have devour'd the Inhabitants, which were not very numerous in thoſe days. 'Tis certain, that ſuch Benefactors to Mankind were rank'd among the Gods. If ſo, who will pretend to ſay, *our modern Fox-Hunters don't carry one Characteriſtick of Divinity about them?*

SOME think that the true Religion was univerſal for about four hundred Years after the Deluge, becauſe it does not appear from *Abram*'s Traverſe thro' *Meſopotamia*, *Canaan*, *Philiſtia*, *Egypt*, *&c.* that thoſe Countries were Idolaters. Others apprehend *Abram* himſelf was originally an Idolater, at leaſt that Idolatry had overſpread the Nations in his time, for which they quote *Joſhua* xxiv. 2. *Your Fathers . . . even Terah the Father of Abraham . . . . ſerved other Gods.* It's evident from hence, that *Terah* had fallen into Idolatry, and ſome are of Opinion, that *Abram* himſelf was an Idolater, till God made him ſenſible of the Vanity of Idol-worſhip, and that it was thro' him that his Father *Terah* was brought under the ſame Conviction, by this Device, *viz.*

THE *Jews* ſay that *Terah* was not only an Idolater, but alſo a Carver, and Dealer in Images and Idols; that one day when he went a Journey, he left *Abram* to take care of the Shop; but *Abram* being already convinced of the Sinfulneſs of Idols, aſk'd all that came to buy *Idol-Gods* of him, *How old are you?* They told him their Age; and he replied to them, *This God that you would buy and worſhip, is younger than you are; it was made but the other day, and of contemptible Matter, therefore believe what I ſay, and renounce this vain Worſhip.* The *Buyers* ſtruck with Confuſion at theſe Reproaches, went away without buying, aſham'd of their Stupidity *.

Q. *What might move Men to the firſt Idolatry?*

PERHAPS it might be a *ſtrong Attachment to the Senſes*, which they made their ſovereign Judges in Spirituals: It was hard for vulgar Heads in thoſe Days of Darkneſs to elevate their Thoughts above ſenſible Objects.

ANOTHER

* Fa. *Calmet* under *Terah*, vol. xiii.

ANOTHER Reaſon, may be the *Pride of the human Mind*; that is not ſatisfied with rational plain Truths, but will adulterate them with fooliſh Imaginations: Hence it was that they would have ſuch Objects of Worſhip, as might immediately ſtrike their ſenſible Powers; nothing would ſerve their Turn but a Divinity viſible to the Eye, therefore they brought down the Gods to the Earth, and repreſented them under certain Images, which by degrees commenced inferior Deities.

THE *Egyptian Prieſts* not being able to perſuade the *People*, that there were any *Gods* or *Spirits* ſuperior to Men, were conſtrained to call down Demons, or Spirits, and lodge them in Statues, and then bring forth thoſe Statues to be viſible Objects of Adoration, and from hence ſprung Idolatry.

AMONG the Pagans were various Opinions about religious Images. *Some* looked upon them as only Repreſentatives of the true God, as *Seneca*, a Stoick Philoſopher, and *Plato* a Native of *Athens*, and a noted Academick.

*OTHERS* ſaid, they did not adore material Images, but the Gods in them, into which they were drawn by virtue of their Conſecration, or, in a more modern Language, their Canonization *.

*SOME* were of Opinion, that after the Conſecration of Images, the Gods actually incorporated with them, or were animated by them, as Man's Body is by the Soul †. The vulgar Heathen paid their Adoration to Images as if they were real Gods; which monſtrous Practice was ridiculed by the moſt ſenſible Pagans, as appears farther on ‡.

THE Uſe and Worſhip of Images has been long, and ſtill is controverted. The *Lutherans* condemn the *Calviniſts* for breaking the Images in the Churches of the Catholicks; and at the ſame time they condemn the Romaniſts (who are profeſſed Image-Worſhippers) as Idolaters. The modern *Jews* condemn all Images, and ſuffer no Pictures or Figures in their Houſes, much leſs in their Synagogues, or Places of Worſhip.

THE

* *Arnobius*, lib. vi.

† *Triſmegiſtus*, a learned *Egyptian*, a great Philoſopher, a great Prieſt, and a great King.

‡ See *Lactantius*, lib. ii.

THE *Mahometans* have a perfect Averſion to all Images. This is it that made them deſtroy moſt of the beautiful Monuments of Antiquity, both ſacred and profane, at *Conſtantinople*.

THE old noble *Romans* preſerved the Images of their Anceſtors with no little Care, and had them carried in Proceſſion in their Funerals and Triumphs.

## SECT. II.

THIS Part entertains us with various Inſtances of Pagan Deifications, *viz.* of Men, Beaſts, and Things without Life.

### I. *MEN transformed into Gods.*

I BEGIN with their *deified Men*, that is, *dead Men*, who being canonized, paſt for *reputed Gods*. Note here, ſome are of opinion, that the word *God*, among the Heathen, did not mean the uncreated eternal Being, but ſome *moſt excellent ſuperior Nature*; and accordingly, they gave the Appellation of *Gods* to *all Beings* of a Rank higher, and more perfect than Man.

THE *principal Gods* among the antient Heathens were *Jupiter*, *Mars*, *Mercury*, *Neptune*, *Apollo*, *Juno*, *Veſta*, *Minerva*, &c. The *next ſort of Gods* were called *Demy Gods*, or *Gods adopted*; and theſe were Men canonized and deify'd. Now, as the *greater Gods* had poſſeſſion of Heaven in their *own Right*, ſo theſe *leſſer Gods* had it by *Donation*, being tranſlated into Heaven, becauſe they were Men renowned for their Virtues, and had lived as Gods upon Earth; and theſe at firſt were called *Teraphim*.

THE firſt certain Account of theſe we have in *Geneſis*, where 'tis ſaid, *Rachel* had *ſtoln her Father's Images*. Chap. xxxi. 19. the *Teraphim* of her Father in the *Hebrew*, which *Laban*, (ii. 30.) calls his *Gods*, Hebr. *Eloha*.

THE word *Teraphim* is *Hebrew*, others ſay *Egyptian*: Be that as it will, we find it about thirteen times in our Bible, and is commonly interpreted *Idols*, *Images*, *ſacred*, *ſuperſtitious Figures*. *Spencer* maintains the word to be *Chaldee*, and that thoſe Images were borrowed from the *Amorites*, *Chaldeans*, or *Syrians*, and that the *Egyptian Serapis* is the ſame thing with *Teraphim* of the *Chaldeans*.

A LEARNED *Jew* ſays the *Teraphim* were in human Shape, and that when raiſed upright, they ſpoke at certain Hours, and

under certain Conſtellations, by the Influence of the celeſtial Bodies. *R. David de Pomis .... Cyclopædia.*

THIS *Rabbinical Fable* ſeems to be grounded on *Zech.* x. 2. *The Idols* (Hebr. *Teraphim*) *have ſpoken Vanity* .... Some of the learned *Jews* will have it to denote the Knowledge of Futurity, and for this Signification they quote *Ezek.* xxi. 21. *The King of Babylon ſtood ... at the Head of the two Ways ... he conſulted with Images*; with *Teraphim*, ſays the *Hebrew.*

THE ſame *Rabbi* adds, that to make the *Teraphim* they kill'd a firſt-born Child, clove his Head, ſeaſon'd it with Salt and Oil; that they wrote on a Plate of Gold the Name of ſome impure Spirit, laid it under the Tongue of the Dead, placed the Head againſt the Wall, lighted Lamps before it, prayed to it, and it talk'd with them.

OTHERS hold, that the *Teraphim* were brazen Inſtruments which pointed out the Hours of future Events, as directed by the Stars.——Some think that the *Teraphim* were Figures or Images of a Star engraven on a ſympathetic Stone, or Metal correſponding to the Star, in order to receive its Influences: To theſe Figures, under certain Aſpects of the Stars, they aſcribe extraordinary Effects.

THIS Taliſmanical Opinion, ſays a Learned Pen*, appears the moſt probable ... All the Eaſtern People are ſtill much addicted to this Superſtition of *Taliſmans.* The *Perſians* call them *Teleſin*, a Word approaching to *Teraphim.* In thoſe Countries no Man is ſeen without them, and ſome are even loaded with them. They hang them to the Necks of Animals, and Cages of Birds, as Preſervatives againſt Evils. Such were the *Samothracian Taliſmans*, which were pieces of Iron, formed into certain Images and ſet in Rings....

THE *Labanic Images* are ſuppoſed to be the moſt antient, if not the firſt religious Images, made of ſome precious Metal, and had their Birth in *Laban*'s Country, that is, *Chaldea*, or *Meſopotamia.*

FROM *Laban*'s Hiſtory, it ſeems as if theſe *Teraphim* were Pictures or Images of certain Perſons deceaſed; that is, they were a ſort of Idols, or ſuperſtitious Figures venerated by them as Demy-Gods. That they were ſuch artificial Portraitures of Men,



* Father *Dom. Calmet.*

is evident from that Inſtance in *Michal*, who, to deliver *David* her Huſband from bloody Aſſaſſins that threaten'd his Life, laid an *Image in his Bed*, a *Teraphim*, ſays the *Hebrew*, that is, a material Image, probably a Figure of Wood, or Sticks haſtily made up, dreſt in Man's Clothes, to make thoſe ſent by King *Saul* to apprehend him, believe he was ſick.

WHY does *Laban* call them his Gods? Very probably becauſe he believed they retain'd their Affection for Mankind in the inviſible World, and being rank'd among the Gods, might be ſerviceable to his Family, therefore adopted them to be Guardians of his Houſe. They were only his *domeſtick Gods*, and not the eſtabliſhed Gods of the Country; and 'tis very likely they might be the Images of *Noah* and his *Sons*; or ſome other illuſtrious Anceſtors, whom he had choſen for his *Tutelary Gods*.

THE Scripture mentions another ſort of *Teraphim*, ſometimes conſulted by the *Jews* as an Oracle, not imagining that thereby they abandon'd the Worſhip of the true God. Such was the *Teraphim* that *Micha* made and ſet up in his Houſe, and to which he appointed a *Prieſt* of the *Levitical Race*, with an *Ephod* or Sacramental Garment, by the Influence of which he flatter'd himſelf that God would bleſs his Houſe. This probably might be ſome *Hieroglyphical Figure*, to which the ſuperſtitious *Jews* attributed the Virtue of an Oracle, and the Power of foretelling Things to come: Hence ſpeaking Teraphims.

FROM theſe *Teraphim* came the *Lares*, or the Houſhold Gods of the old *Romans*, who before the Laws of the Twelve Tables, uſed to bury the Dead in their Houſes; from whence aroſe that great Veneration they had for their *Lares* and *Penates*, a kind of domeſtick Divinities, worſhip'd in Houſes, and eſteem'd Protectors of Families, which were nothing elſe but the ſuppoſed Ghoſts of thoſe who formerly had belonged to the Family, whom they repreſented by Images, which they placed in the Chimney-Corner, or near their Doors.

THESE were alſo look'd upon as Guardians of the Highways, near to which their Images were fix'd for the Benefit of Travellers, therefore call'd *Dii Viales*, Gods of the Roads. 'Tis ſaid by the Prophet, *The King of Babylon ſtood at the parting of the Way*, and conſulted *with the Images*; with the *Teraphim*, ſays the *Hebrew*, *Ezek.* xxi. 21. which the *Jewiſh* Interpreters ſay were prophetick

Images, endued with the Gift of Prediction; ſo far from being mere Idols, that they gave out Oracles, and foretold Things to come.

SOME think *Laban*'s *Teraphim* to be ſuch, and that *Rachel*, having obſerved how her Father did divine by them, and fearing, by conſulting with them, he might know which way *Jacob* went, and follow after and murder him; to prevent ſo fatal a Cataſtrophe, ſhe took away his *Oracles.*

THOSE ſacred Images might, at firſt, be made in honour of departed Relatives, or illuſtrious Perſons; but by degrees degenerated into religious Adoration. Thus the *Manes* of the Dead were worſhip'd by them under the Figure of their *Teraphim*, in ſome place of the Houſe, and probably where they had depoſited the Remains of their Anceſtors, as ſome think.

THE *Lares* were alſo called *Penates:* To theſe they paid religious Homage with Sacrifices; ſo the *Roman Satiriſt* ſays, and calls theſe Images his *dear little Houſe-Gods*; and then obſerves, that they were crown'd with Garlands of Flowers in Summer, and in Winter with Shaving of Horns colour'd. To theſe *Waxen-Gods* the *Romans* addreſt themſelves with Offerings of Frankincenſe and Cakes *....

THEY were ſuppoſed to be the Spirits of ſuch, who had lived well on the Earth, and in conſequence of it, were happy; ſo on the other hand, thoſe who lived ill here, did after Death wander up and down in Horror, and were ſuppoſed, by the Vulgar, to be Hobgoblins, call'd *Lemures*, *i. e.* reſtleſs Ghoſts of departed Spirits, who return to the Earth to terrify the Living.

THESE are the ſame with *Larvæ*, which the Antients imagined to wander round the World, to frighten good People, and plague the bad. All theſe were imagin'd to be the Ghoſts of the Dead: They pray'd to the Good for Protection, and ſacrificed to the Evil to pacify their Rage: For this reaſon they had their *Lemuria* or *Lemuralia* at *Rome*, where on the 9th of *May*, a Feaſt was ſolemnized in honour of the *Lemures*, and to pacify the *Manes* of the Dead, eſpecially thoſe who died without Burial, to prevent their giving diſturbance to the Living.

THE

* Oh parvi noſtrique Lares quos thure minuto
Hic noſtrum placabo, Jovem Laribuſque paternis
Thura dabo, atque omnes violæ jactabo colores
Cuncta nitent—— *Juvenal. Sat.* ix. *v.* 137. & *Sat.* xii. *v.* 89.

5

THE firſt *Men* that were *deified*, or made Gods, are ſuppoſed to be the Heads of Families, Founders of Empires, and Benefactors of Provinces——who, after their deceaſe, were highly reverenced. *Noah* and his Sons ſeem to be the firſt and chief animated Deities of the Pagans, under the Names of *Saturn*, *Jupiter*, *Neptune* and *Pluto*; hence *Demons*, another Name given to Spirits, which were ſuppoſed to appear to Mortals, with intention to do them Good or Hurt.

THE firſt Notion of Demons, 'tis ſaid, ſprung from *Chaldea*, thence it ſpread among the *Perſians*, *Egyptians* .... *Pythagoras* and *Thales* were the firſt that introduced *Demons* into *Greece*, where *Plato* fell in with the Notion, which he explains thus, *viz.*

.... BY *Demons*, he underſtood Spirits inferior to Gods, and yet ſuperior to Men, which inhabiting the middle Region of the Air, kept up the Communication between the Gods and Men, carrying up the *Prayers* and Offerings of Men to the Gods, and bringing down the *Will* of the Gods to Men. He allow'd of none but good ones, tho' his Diſciples (finding themſelves unable to account for the Origin of Evil) adopted another kind of Demons, who were Enemies to Man *.

THE Apocryphal Book of *Enoch* abounds with the Names of Angels and Devils; but that Book is not of any great Antiquity, tho' the Prophecy be: it does not appear to have been known by the antient *Jews*. St. *Jude* is the firſt that cited it. The Authority which this ſpurious Book of *Enoch* has received from ſome of the Antients, is the reaſon of our meeting with ſeveral of its Opinions, ſcatter'd in their Writings. *Ibid.*

*LACTANTIUS*, one of the moſt eloquent Authors of his time, (and therefore called the *Chriſtian Cicero*) was of Opinion there were two ſorts of Demons, celeſtial and terreſtrial †: The *celeſtial* are the fallen Angels, who having been ſeduced by the Prince of Devils, engaged themſelves in impure Amours; the *terreſtrial* are they who iſſued from the former, as Children from their Parents: Theſe laſt, who are neither Men nor Angels, but a Medium between the two Natures; were not plunged into Hell, neither were their Fathers admitted into Heaven: The terreſtrial Angels are

* *Gale's Court of the Gentiles*, part I. chap. viii.
† *Chambers's Cyclopæd.* *Calmet's Hiſt. Dict.* vol i. p. 434.

are impure Spirits, and Authors of all the Evils committed on Earth *.

MANY of the Antients have allotted to every Man an Evil Angel, who is continually laying Snares for him, and inclining him to Evil, as his Good Angel does to what is Good. The *Jews* have ſtill the ſame Sentiments at this day. Another *Father* thinks, that every Vice has its Evil Angel, preſiding over it; as the Demon of Avarice, the Demon of Pride, of Uncleanneſs †....

IN *Pagan Theology*, nothing more common than thoſe good and evil Genii, and the ſame ſuperſtitious Notion got among the *Iſraelites*, by Commerce with the *Chaldeans*; but I don't apprehend that by Demon, they meant the Devil, or a wicked Spirit, tho' it be taken under that Idea by the Evangeliſts, and alſo ſome modern *Jews* ‡.

WE are not without ſome Remains of thoſe antient Repreſentations: Among the various Rarities in the *Muſæum* at *Leyden* in *Holland*, is the Effigies in Sculpture of *Oſiris*, the *Egyptian God*; 'tis made of Wood, and now almoſt conſum'd with Age: There are three other *Egyptian* Idols of Stone; an Image of *Iſis* (who married *Oſiris*, King of the Country) giving ſuck to her Orr. Another Effigies of *Iſis*, the *Egyptian Goddeſs*, upon a little *Egyptian* Coffer, containing the Heart of an *Egyptian* Prince embalm'd therein.

THE antient Pagans, had almoſt as many *Goddeſſes* as *Gods*; ſuch were *Juno*, the *Goddeſs of Air*, *&c.* Queen of Heaven, and of the Gods; was repreſented ſitting on a Throne with a Crown of Gold on her Head: This was the Patroneſs of the female Sex. Every Woman had her *Juno*, or Guardian; as every Man had his *Genius*. She was the Goddeſs of Marriages, which were not deem'd lawful without the Parties firſt addreſt her. One Branch of her Office was to attend them in Labor, when they pray'd, *Help, Juno Lucina* ‖.

SHE was ador'd by all Nations; her Temple was open on the Top and had no Doors, it being impious to think of confining the Gods to a narrow Incloſure. Yea, many of the Antients would erect no devotional Temples, from a Perſuaſion that the whole

* *Lactantius*, lib. ii. cap. 14. *Lugd. Bat.* 1652.
† *Origen.* Homil. xv. in Joſh. *Calmet.* ibid.
‡ *Cyclopædia.* ‖ *Juno Lucina fer opem.*

whole World is the Temple of God. The *Sicyonians* would build no Temple to their Goddeſs *Coronis:* Nor would the *Athenians* erect a Statue to the Goddeſs *Clemency*, who they ſaid was to live in the *Hearts of Men*, not *within Stone-Walls.* The Goddeſſes were numerous, but I ſhall add no more.

THEY did not only enroll *Men* and *Women* among their Gods, but they had alſo *Hermaphrodite-Gods.* Thus *Minerva*, according to ſeveral of the Learned, was both Man and Woman, and worſhipped as ſuch under the Appellation of *Lunus & Luna. Mithras*, the *Perſian Deity*, was both God and Goddeſs; there were Gods of Virtue, Vice, Time, Place, Death .... Infancy. Not Men only, but every thing that relates to Mankind, has alſo been deified, as Infancy, Age, Death, Labor, Reſt, Sleep, Virtues, Vices, Time, Place .... Infancy alone had a numerous Train of Deities. They alſo ador'd the Gods of Health, Love, Fear, Pain, Indignation, Shame, Renown, Prudence, Art, Science, Fidelity, Liberty, Money, War, Peace, Victory.....

THUS we have ſeen, that nothing more common among Pagans, than to place Men among the Number of Deities; yea, ſome of them would not wait for their Deification till Death. Thus *Nebuchadnezzar*, King of *Babylon*, procured his *Image to be worſhipped* while he was living. Thus *Auguſtus* had Altars erected and Sacrifices offered to him while alive. He had Prieſts called *Auguſtales*, and Temples at *Lyons*, and ſeveral other Places. He was the firſt *Roman* who carried Idolatry to ſuch a pitch: Having in a moſt reſpectful manner view'd the embalm'd Body of *Alexander the Great*, was aſk'd, if he would ſee *Ptolemy*'s alſo? he anſwer'd, *His Curioſity was to ſee a King, not a Man.* His Favourite-Poet complements him with the Title of *God* *. Yea, the *Ethiopians* deem'd all their Kings *Gods.*

II. *Inanimate Things turn'd into Gods.*

THINGS without Life were made into Gods by the Heathens: The Sun, Moon, and Stars ſeem to be the firſt Idols, or falſe Gods, to whom they paid a divine Regard. *Poſſidonius* defines a *Star*, a *divine Body.* The *Zabii* erected Images to the Stars, which they fancied to be ſo many Gods, and that they influenced the Images conſecrated to them; yea, and communicated the prophetick Spirit to Men.

THE

* ———Deus nobis hæc otia fecit.

THE *Sun* and *Moon* were by the idolatrous *Iſraelites* called the *King* and *Queen* of Heaven, and the Stars were ſuppoſed (as it were) to be their Militia, form'd for their Guards, with which they were always ſurrounded.

*PHILO* of *Alexandria*, (called *Philo* the *Jew*, a *Platonick* Philoſopher) imputes to the Stars a great part of whatever happens on the Earth; and ſays, they are not only Animals, but even moſt pure Spirits; that our Air is replete with Animals and Spirits, which are continually deſcending to animate Bodies. He had borrow'd theſe odd Notions from his Maſter *Plato*, Chief of the Academicks. *Origen* one of the Fathers, who flouriſh'd in the third Century, was guilty of the ſame Miſtake *.

THE ſacred Books, in ſome places, ſeem to aſcribe Knowledge to the *Stars*, when they praiſed God at the beginning of the World, *Job* xxxviii. 7. but the Stars were not then created, therefore it's generally ſuppoſed they were *Angels*. Since then the Sun, Moon and Stars are excited to praiſe the Lord; the Moon withdrew its Light, and the Sun ſtopt its Courſe at the Command of *Joſhua* . . . and perhaps one reaſon of their ſtrange Opinions about the heavenly Bodies, might be owing to theſe and the like Expreſſions; not knowing that theſe Words were meerly popular, and not to be underſtood literally, for then we muſt ſay that the Earth, the Trees, the Waters, are animated, ſince we find in Scripture ſome Expreſſions that would inſinuate as much.

THE *Arabians* who ſprung from *Iſhmael*, worſhipped the Sun, Moon and Stars, in which they were conducted by their Prieſts who were cloathed in white Veſtments, wearing Mitres and Sandals, which at firſt were only Soles tied to the Feet with Strings. In Authors that ſpeak of eccleſiaſtical Rites, and Ornaments, we find the word *Sandals* to ſignify a valuable kind of Shoes, worn by the *Prelates at Solemnities* †.

WE find *Sandals* alſo uſed by the Ladies, very different in form: When *Judith* went to the Camp of *Holofernes*, ſhe put *Sandals* on her Feet, at the ſight of which he was captivated; for 'tis ſaid, *Her Sandals raviſh'd his Eyes*. Theſe were a magnificent ſort of Stockens, like Buſkins, of an extraordinary Beauty ‡, and

* *Philo Leg. Alleg. Origen.* t 1. *Maimon. in Calmet.* under the word *Star.*
† *Benedictus Baudovinus de Calceo Antiquo.*
‡ *Judith* x. 4.

and were proper only to the Ladies of Condition, who generally had Slaves to carry them.

*N. B.* The real *Buskin* was the *Cothurnus*, a very high Shoe rais'd on Soals of Cork, wore by the ancient Actors in Tragedy, to make them appear taller, and more like the Heroes they repreſented, moſt of whom were ſuppoſed to be Giants.

The *Perſians* had no Temples, Altars, nor Images, holding ſuch little Things improper for the high Gods. Therefore they worſhipp'd upon the Top of Hills, where they offer'd Sacrifices to the Sun, Moon, and Stars. The *Babylonians* adored the Sun, to which the King offer'd every Day a white Horſe richly furniſh'd: The Sun was in high Eſteem among the *Phenicians*, whoſe Prieſts were crown'd with Gold. The *Tartars* and *Cathaians* worſhip the Sun, and Stars, to which they offer the firſt Fruits of their Meat every Morning before they eat and drink themſelves. They have divers Monaſteries of Idols, to whom they dedicate their Children.

In *Nova Zembla* there is no Religion preſcrib'd by Law, but they worſhip the *Sun*, ſo long as 'tis with them, and the Moon and North-Star in its abſence. In *China* are great Numbers of ſacred Temples, where the Prieſts have ſo much Power over their Gods, that they may beat them when they don't anſwer their Expectation: Their *chief* Gods are the *Sun*, *Moon*, and *Stars*, where they are not chriſtianis'd.

In the *Philippine Iſlands*, the Natives worſhip the *Stars*, which they hold to be the *Children* of the *Sun* and *Moon*: Their Prieſts, for the moſt part, are Women. The *Japonians* worſhip an Image, with three Faces, by which they mean, Sun, Moon, and the elementary World *.

In *America* their chief Deities are the Sun and Moon; which they honour with Dances and Songs. In *Virginia* and *Florida*, when they eat, drink, and ſacrifice, they uſe to throw up towards the Sun, ſome part of their Food: The *Spaniards* taking Advantage of this Superſtition, made the poor ignorant People believe they were Meſſengers ſent to them from the Sun; whereupon they ſubmitted to the *Spaniſh* Yoke. *Hacluyt, ibid.* At *Mexico*, when they ſacrificed a Man, they pull'd out his *Heart*, and offer'd it to the *Sun*.



* *Acoſta*, and *Jeſuits* Ep. in *R. Oliver*. *Noort's* Navigation.

In *South-America*, they worſhip evil Spirits in various Forms, and Sun and Moon. When it thunders, and lightens, they ſay the *Sun* is angry with them: When the Moon is eclipſed, they ſay the *Sun* is angry with her.

In *Peru*, next to their chief God, they worſhip'd the Sun, and after it, the Thunder. They took Sun and Moon for Huſband and Wife. In the ſeventh Month they ſacrificed to the Sun, and in the tenth to the Honour of the Moon.

The ſame Paganiſm was profeſt among the *Europeans*; yea the *Greeks* and *Romans* that were the moſt knowing and polite Nations, their chief Gods were Sun, Moon, and Stars.

The Air, and Meteors in it, were made into Gods: Thus the *Perſians* ador'd the Wind; Thunder and Lightning were honour'd under the Name *Geryon*. Comets and the Rainbow alſo have been prefer'd from *Meteors*, to be *Gods*. *Socrates* deify'd the Clouds, if Credit may be given to *Ariſtophanes*.

Their high Veneration for *Water* was ſuch, that to ſpit, to urine, or waſh in a River was made a high Crime; perhaps, the *Water of Jealouſy* that determin'd the Caſe about the *Jewiſh* Women, ſuſpected of Adultery, might heighten their Veneration for this Element.

In *Sicily*, Rivers were worſhipped by the *Agrigentes* (in the ſhape of a beautiful Boy) to which they ſacrificed.... The *Cathaians* worſhip Earth and Water.

The *Indians* count the River *Ganges* ſacred, and to have a Power of expiating their Sins. When the Idolaters waſh in it, they cry, *Oh Ganges, purify me!* And when any are ſick, they dip them in it, in order to recover their Health. The Water of this River is convey'd to ſuch as live at a diſtance, and are not in a Capacity to travel; ſo that they aſcribe as much Virtue to this River, as the Papiſts do to their holy Water, and chief Relicks.

The People of *Bengal* don't only worſhip the River *Ganges*, but give Divine Honours to its Image. *Bernier* ſays, that Kingdom is well water'd by Channels cut out of the *Ganges*, which is viſited by many Pilgrims, who think themſelves happy if they can waſh in it. There is alſo a Well in that Country, which they adore, and think, by waſhing therein, they are purify'd from their Sins. Their *Prieſts* travel about with the *Water* of the *Ganges*, which they ſell at vaſt Prices; becauſe the poor igno-

rant People are made to believe, that by drinking this Water, they obtain Pardon of their Sins.

THE Inhabitants of *Peru* in *America*, fling the Aſhes of their Sacrifices into the River, follow the ſame ſix Leagues, and pray the River to bring that Preſent to *Virachoca*, a ſuperior Deity. *Acoſta*.

THE *Perſians* and *Chaldeans* expreſs their God by *Fire*, to which they perform Adoration, and bring it Food, crying to it, *Eat, Oh my Lord Fire!* To throw dead and dirty Things into the Fire, yea to blow it with their Breath, was High Treaſon.

THE *Magicians* ſay, that this *Fire* was convey'd to them from Heaven; and that it was for this Reaſon that they kept it ſo religiouſly. That they preſerve a conſtant Fire on their Altars, is evident from Hiſtory. They are ſaid to have Fires ſtill ſubſiſting, which have burnt above a thouſand Years. We read of ſuch Fire kept up with ſuperſtitious Care in the Temple of *Jupiter Ammon*, and in that of *Hercules* at *Gadis*. So it is in *Egypt*, and in moſt of all the eaſtern Countries, and *Virgil* tells that *Iarbas* the *Getulian* could boaſt of a hundred Temples he had erected with Altars, blazing with perpetual Fire, the eternal Guard of the Gods *.

THAT which gave occaſion to perpetuate the Fire in Pagan Temples, might be from the perpetual Fire kept in the Temple at *Jeruſalem*, which deſcended from Heaven upon the firſt Victims ſacrificed by *Aaron* and his Son. Hence the *Veſtals* were appointed expreſs, to keep up the ſacred Fire of the *Romans*.

THE Kings of *Perſia* never went abroad without having ſome Portion of the ſacred Fire carried before them: The Hiſtorian giving an Account of the March of *Darius*'s Army, — ſays, that they carried Fire upon Altars of Silver, in great Ceremony,——that they had it in great Veneration, calling it the *ſacred and eternal Fire*, and that the *Magi* came after, ſinging Hymns according to the *Perſian Mode* †.

GOD appear'd to *Moſes* under the Form of a Fire burning in a Buſh. The Camp of *Iſrael* in the Wilderneſs was conducted in the Night by a Pillar of Fire. Now God having made ſeveral



* Centum aras poſuit, vigilemque ſacraverat ignem,
Excubias divûm æternas, VIRG. Æneid. 4.

† Quint. Curtius, lib. 1. Hyde de Perſ. Relig. c. iii. p. 69

Revelations of himſelf, under the Appearance of Fire, might give occaſion to the *Chaldeans* and *Perſians* to entertain ſuch enormous Veneration for Fire, which is a Symbol of the Deity: *The Lord thy God*, ſays *Moſes, is a conſuming Fire.* At their high Solemnities they ſet ſeveral Trees (hung with diverſe Sorts of Beaſts for Sacrifice) on fire; this they did after they had carried about theſe Fires in Proceſſion.

I SHALL add here, a remarkable Conteſt that happen'd between the *Chaldean* and *Egyptian* Prieſts about the *Superiority of their Gods*.... In the time of *Conſtantine* the *Chaldean Prieſts*, to prove that *Fire*, which was their God, excell'd all other Gods in Power, travell'd over the Earth, carrying *Fire* with them, which ſoon conſum'd all the Statues and Images of other Gods; whether of Braſs, Silver, Stone or Wood, ſays *Suidas* *, who gives a large Account of it, under the Word καινωπος. At length coming into *Egypt*, and making this Challenge; the *Egyptian Prieſts* agreed upon a *Battle of the Gods*, and immediately brought into the Field one of their Idols, which was a large Statue of *Nilus*, *full of Water*, and full of little Holes, which they ſtopt with Wax not diſcernable, and ſo artificially, that the Water was kept in.

THE *Chaldeans* (not aware of this Device) begun the Action, with much Aſſurance, and with Eagerneſs put Fire around the *Egyptian Statue*, which ſoon melted the inviſible Wax, and the Water guſhing forth from all Parts, immediately put out the Fire, and drown'd the hitherto *invincible Deity* of the *Perſians*; the Tragedy ended in a triumphant Shout of Laughter among the Spectators: And I might add † how the *Arabians* and *Indians*, *Peruvians*, *Lithuanians*, and *Vandals* worſhip'd Vegetables,—— the *Scythians* Iron. Trees and Plants have been made Gods. Leeks and Onions were Deities in *Egypt*. The ancient *Gauls* and *Britons* bore a particular Devotion to the *Oak*; from which their Prieſts took their Names. *Ceres* and *Proſerpina*, worſhip'd by the Ancients, were no other than Wheat, Corn, Seed.——The *Syrians* and *Egyptians* ador'd Fiſhes. What were *Tritons*, *Nereids*, *Syrens*, but Sea-Gods? Inſects, as Flies, and Ants, had their Prieſts.

* Vol. I. pag. 1368.

† *Ruffin.* Hiſt. Eccleſiaſtica, lib. 2. *Stanley's* Lives of the Philoſophers, patt 16. chap. 8. page 28.

Prieſts and Votaries: Yea, *Minerals* were erected into *Deities*. The *Finlanders* ador'd *Stones*. I don't ſee what can be ſaid for ſuch an Inſtance of Stupidity. To ſay the Practice took its riſe from *Abram*'s anointing the *Stone* that he made uſe of for a Pillow, when he went to *Meſopotamia*, does not leſſen the Reproach. The *Mahometans* think that *Jacob*'s Stone was convey'd to the *Temple at Jeruſalem*; and is ſtill there in a *Moſque* or *Turkiſh* Temple, where the Temple at *Jeruſalem* ſtood before the final Deſolation. The monſtrous Stupidity of Pagans in their Devotions will further appear in the Cloſe of this Performance.

Now among all theſe Inſtances of Idolatry, the Adoration of the *Sun* was the moſt excuſable; for, who can behold that ſtupendous Globe of Fire and Light in perpetual Motion, Splendor, and univerſal Uſefulneſs to Mankind, without awful Admiration, and warm Emotions of Mind? No wonder then to find that it has been the Object of Adoration ſo long, and in ſo many Places. It was the Sun very probably that was worſhip'd by the *Phœnicians* under the Name of *Baal*, by the *Moabites* under the Name of *Chemoſh*, by the *Ammonites* under the Name of *Moloch*; by the degenerated *Iſraelites* by the Name of *Baal*, the King of the Hoſt of Heaven, to whom they join'd the Moon, whom they called *Aſtarta* or Queen of Heaven.

This Worſhip was perform'd upon high Places, in Groves, and upon the Roofs of their Houſes, which in thoſe Countries, were flat. It was againſt this kind of Worſhip that *Moſes* warn'd the *Iſraelites*, and threatens the Tranſgreſſors with Death. *Deut.* iv. 19. 'tis ſaid *Joſiah* King of *Judah took away the Horſes*, that his Royal Predeceſſors had given to the Sun, and were fix'd at the Entrance into the Houſe of the Lord, and *burnt the Chariots of the Sun with Fire*.

### III. *Animal Gods.*

In the next place, I ſhall briefly touch upon ſome Brutes and Birds, *&c.* that received Divine Honours from the Pagan People, and even from thoſe who were ſuppoſed to excel their Neighbours in Underſtanding and Wiſdom.

Thus *Crocodiles*, *Serpents*, *Eagles*, *Dogs*, *Cats*, *Wolves*, *Oxen*, were worſhip'd by the People of *Egypt*, thoſe celebrated Sons of

of Wiſdom; but their greateſt Solemnities were conſecrated to the God *Apis*, or *Serapis*, under the Image of an Ox or Bull.

THEY had an Ox conſecrated to the Sun, which they fed at *Heliopolis* in *Egypt*: They had another called *Apis*, dedicated to the Moon, and fed at *Memphis*, (for ſome time, the royal City) where he had his Temple, and the Devils gave out their Oracles. In the time of St. *Jerom*, who flouriſh'd in the fourth Century, they worſhipped here a braſs Bull as a God.

THE famous God *Oſiris* was adored under the Figure of this Beaſt, and when dead, it was buried with great Solemnity and Mourning: And 'tis obſervable, that his Birth-day was celebrated thro' the whole Kingdom. *N. B.* 'Tis very probable, that the *Iſraelites* worſhipped the golden Calf in the ſame manner as the *Egyptians* did their Bulls, their Cows and Calves.

BEFORE I proceed, give me leave to ſpeak ſomething of this golden Idol, which was the Figure of a Calf, which the *Iſraelites* caſt, and ſet up to worſhip in *Moſes*'s Abſence; who, upon his return from the Mount, burnt the Figure, ground it to Powder, and made the People drink it mixt with Water, *Exod.* xxxii. The Learned are divided in their Sentiments on this Article; that is, the golden Calf, that was burnt and pulverized.

TO pulverize Gold and render it potable, is an Operation in Chymiſtry of the laſt Difficulty; and 'tis hard to conceive how it ſhould be done at that time, before Chymiſtry was heard of, and in a Wilderneſs too, where they had no proper Inſtruments. Many therefore ſuppoſe it to be done by a Miracle. But the chymical Art ſeems to be of greater Antiquity, and was very probably practiſed in the antediluvian World by *Tubal Cain*. *Moſes* is the next Chymiſt mention'd in the Bible, whoſe Skill in chymical Operations, in pulverizing the golden Calf, ſeems to be inconteſtable, and artificial.

THE Art is now much improved. Bid a Chymiſt convert Gold into Glaſs; and by means of a burning Concave, or otherwiſe, he preſently does it: Aſk him to ſhew you Gold in Powder, and by mixing a little *Antimony* with that Metal, he will ſoon render it pulverable *.

BUT to return: Among other living Creatures, the *Egyptians* alſo paid a great Devotion to *Dogs* and *Cats*. We read of a certain

* *Boerhaave's new Method. Proceſ.* 268, 317

tain *Roman* Soldier, that was like to be torn to pieces by the People, for having *kill'd a Cat by Accident*; and that when a Dog happen'd to die, the whole Houſe went into Mourning *: Yea, in caſe of a great Famine, they would eat Man's Fleſh, before they would touch their ſacred Animals; *ibid.* The Stork, Raven, Eagle, Hawk, Ibis, and other Birds, have had divine Honours paid them in *Egypt* and other Places.....

THE City of *Mendez* in *Egypt* worſhipped a *Goat*; the City of *Mira*, the *Crocodile*. In other Provinces they erected Altars to Lions, Baboons, Wolves.... The *Hog* was ador'd in the Iſland of *Crete* (now *Candy*) in the Mediterranean. Bats and Mice had Altars conſecrated to them in *Troas* and at *Tenedos*.

NOTHING can be ſuppoſed more ridiculous than the Adoration given by the *Egyptians* to their brutal Deities, which were either within or near their Temples; had Tables with delicious Meats and Beds prepared for them, and when any of them died, they went into Mourning, prepared ſumptuous Funerals and magnificent Tombs for them, as may be ſeen at large in *Diodorus Siculus*, *Herodotus*, and others †.

SOME indeed ridiculed their ſenſeleſs and ſtupid Neighbours, tho' they themſelves were not Maſters of ſuperior Senſe in their Devotions. *Anaxandrides* reproaches the *Egyptians* for their wretched and fooliſh Idolatry; but after all, this was only one Idolater deriding another. *Dionyſius* was the moſt notorious this way: And moſt knaviſh in this kind was the *Painter*, who, when he ſhould have drawn the Picture of *ſuch a Goddeſs* for a *Grecian* City, drew the *Picture of his own Miſtreſs*, and ſo made her to be adored by the Citizens.

WHAT Man could have forbore laughing, ſaid the *Greek* Poet above, to ſee an *Egyptian on his Marrowbones, praying to an Ox as to a God, or howling over a ſick Cat, fearing leſt his ſcratching God ſhould die?*

UPON the whole, 'tis no eaſy matter to diſcover the real Sentiments of the Heathens about their Gods: they admitted ſo many ſuperior and inferior Deities, who ſhared the Empire, that all was full of Gods.

SOME of the Antients ſay, that a certain *ſubtile Matter* that made Stars *intelligent*, did reſide in their ſacred Animals, Plants and

* *Diodor. Siculus, Herodot.* † *Plut. Herodot. Jurieu's Critical Hiſtory.*

and Men, and escaped Death: And this made them fit to partake of such Worship, as they gave to the Stars.——*Sanchoniatho* meant only, that the celestial Bodies are intelligent, and see what is done here below, and therefore were to be adored as Gods *.

## SECT. III.

### *Adoration of* SERPENTS.

THE next thing that comes under Consideration is, the *Worship of Serpents, which is observed thro' all the Pagan Antiquity.*

THE Devil, who, under the Shape of a Serpent, tempted our first Parents, has, with unwearied Application, labour'd to deify that Animal, as a Trophy of his first Victory over Mankind. The Conquest made by the *old Serpent in Paradise*, and the wonderful Cures made by the *Shadow of a Serpent in the Wilderness*, contributed very much towards making that hateful Creature so venerable in the Eyes of so many Nations.

GOD having past Sentence upon the Serpent, Satan *consecrates that Form* in which he deceived the Woman, and introduces it into the World as an Object of religious Veneration: This he did with a view to enervate the Force of the divine Oracle, the Seed of the Woman. Scarcely a Nation upon Earth, but he has tempted to the grossest Idolatry, and in particular got himself to be worshipped in the hideous *Form of a Serpent.*

THE Almighty foreseeing this general Delusion, guarded the World against it, by inspiring Men with the greatest Aversion to that venemous Creature, and yet was the Tempter ador'd in most places under the Appearance of a Serpent. If you say, that Men worship other Creatures; I answer, Those are beneficial to Mankind, and not so odious and hurtful as those who carry Poison in their Tails and Teeth.

HOW surprizing this! that a Serpent, a Beast to which Mankind has a strong natural Aversion, should be *ador'd by Creatures of Reason*, and yet *nothing more common*, as will appear by the following Instances from Antiquity.

*EGYPT* was a Country that abounded with Variety of Serpents, and where they were generally held in the greatest Veneration. The supreme God was represented by them in the *Form* of

* *Sanchoniatho's Phœnician Hist.* by the Learned Bp. *Cumberland*, vol. i. p. 20, 21.

of a *Serpent* with a Hawk's Head, becauſe of the wonderful Agility of that Bird. We ſee no Table of *Oſiris* and *Iſis*, two *Egyptian Idols*, without a Serpent joined to them *. This *Iſis* married *Oſiris*, King of that Country, and govern'd with ſo much Wiſdom and Gentleneſs, that the *Egyptians* paid divine Honours to them, who had been ſuch Bleſſings to the Land.

In *Egypt* is a Serpent of the Aſpick Kind, called *Thermutis*, to which they gave divine Worſhip; therefore crown'd with it the Statue of their Goddeſs *Iſis*. In the Corners of the Temples, they built little Chapels under ground, where they carefully fed this *Thermutic Serpent*, as a *ſacred Genius* †.

The *Egyptians* alſo paid divine Honours to the *Crocodile*, that monſtrous kind of Serpent, particularly the Inhabitants of *Arſinoë*, and they who dwelt in the Neighbourhood of *Thebes*, and the Lake *Mæris*; among whom 'twas fed by their Prieſts with Bread, Wine, Fleſh, and diverſe Rarities ‡.

*THÆAUTUS*, ſo often mentioned by *Sanchoniatho*, attributed ſome Deity to the Nature of the Serpent; an Opinion approved by the *Phenicians*, therefore look'd upon as holy and immortal, and comes into the ſacred Myſteries ||.

They repreſented the World by a Circle, in the middle of which was a Serpent, repreſenting the good Demon, or Genius of the World, by which 'tis animated, and is a *Symbol* of the Almighty Creator. Behold here the Blaſphemy of Satan, in giving to God the Form of a Serpent, which he had borrow'd himſelf to make war againſt God in Paradiſe. They ſometimes repreſented their Gods with the Bodies of Serpents, and honour'd thoſe odious Animals with divine Worſhip, as Symbols of *Apollo*, of the *Sun*, and of *Medicine*, and were put into the Charge of *Ceres* and *Proſerpine*.

*HERODOTUS* obſerves, that in his time, near *Thebes*, there were to be ſeen tame Serpents, adorn'd with Jewels, and conſecrated to *Jupiter*, which did no harm to any body: When they died, they were buried in *Jupiter*'s Temple **. *Ælian* ſpeaks



* *Macrobii Oper. Sat.* cap. xx.

† *Ælian de Animalibus*, lib. x. *Conrad. Geſner. de Serp.* p. 32.

‡ *In Jonſtonus de Quadruped*, cap. viii. p. 142.

|| *Euſeb. Præp. Evangel.* l. i. c. 10. from *Philo Biblius*, the Tranſlator of *Sanchon.*

** ——*Ex Crocodilis alunt. appendentes auribus vel gemmas——ſacris in urnis ſepeliant. Euterpe*, lib. ii. p. 186.

of domeſtick Serpents, that were in the Houſes of the *Egyptians*, and look'd upon as *houſhold Gods*; and of another Serpent worſhipped in a Tower at *Melitus* in *Egypt*, that had a Prieſt and other Officers attending it, and ſerved every day upon an Altar with Meal kneaded up with Honey, which the next day was found to be eaten. *In Melite Eg. Draco divinis honoribus affi-citur in turri quadam ... adſunt ei ſacerdotes & miniſtri; menſa ... ex farina ſubacta ....* Herod. lib. ii. cap. 17.

The *Phenicians* alſo ſacrificed to *Dragons*, calling them their *good Angels*, their propitious and kind Spirits. Nothing more common in the Heathen Religion, than the Appearance of a Serpent in ſome Form or other.

The *Babylonians* worſhipped a *Dragon*, which the Prophet *Daniel*, by a Commiſſion from the King, killed; which, one would think, was ſufficient to convince the Royal Idolater of his egregious Stupidity in worſhipping a Creature as Conſervator of Mankind, that could not preſerve its own Life. They repreſented the World by a Circle in the Form of a *Greek Theta* Θ, and the *good Demon*, by a *Serpent* in the midſt of it; under which Figure, the Protectors of Countries and Cities, called tutelary Gods, were worſhipped.

The *Arabians* reputed Serpents *ſacred Beings*, and therefore would allow no Violence to be offered to them; and this Superſtition yet remains among thoſe People, according to *Veſlingius*, ſays my Author. They take them into their Houſes, feed and worſhip them as the *Genii*, or Guardians of the Place: Not only Men, but every kind of Things, had its peculiar *Genius*. Two were aſſigned to each Perſon, a good and evil Genius, and thoſe were thought to attend them from the Cradle to the Grave. We read of a ſacred Dragon that was kept in *Phrygia* in *Aſia Minor*, whoſe Reſidence was in a Wood, dedicated to *Diana*, Goddeſs of the Woods.

Among other ſtrange Animals in the *Eaſt-Indies*, *Alexander* found in a Cave, a *monſtrous Dragon*, which the Inhabitants counted ſacred, and was adored by them, and daily ſupplied with Food: The poor, ignorant, ſuperſtitious People, humbly addreſt the *Conqueror*, not to attack that *holy Place*, and diſturb the Repoſe of their God. The victorious Army hearing its hideous and dreadful Roarings, were not a little terrify'd; they only ſaw its monſtrous Head, when ſtretch'd out of its Manſion, and its Eyes

appeared

appeared to them to be as big as a large *Macedonian Buckler*, a Species of defensive Armour *.

THE King of *Calicut* (in the *East-Indies*, the most powerful of all the *Malabar* Princes) causes little Cottages to be erected for sacred Serpents, to guard them against the Inclemency of the Weather, and 'tis made Death to hurt them, being they are look'd upon as heavenly Spirits; and they believe them to be such for this Reason, because *they kill Men so suddenly by the Wound they give, which is only a little Puncture, and would not prove fatal if given by other Creatures.*

IT is observed by some, that Serpents at this day are highly honour'd in the Kingdom of *Calicut*, on this side the *Ganges*, where the Inhabitants call their King *Samori*, or *Zamorin*, that is, Sovereign Emperor, and God upon Earth. The Dragon being a Serpent of the vigilant Tribe, was constituted and made Guardian of their Houses, of their oracular Temples, and of all their Treasures.

THESE Protectors of Places and Possessions, they call'd Tutelary Gods, and were worshipp'd by them under the Symbol of *Serpents*, without whose Sanction no Methods of Protection were available.

IT is remarkable, that where the Figure of two Serpents was erected in any place, it was look'd upon as a Sign of consecrated Ground; that is, that the Place was holy, being dedicated to some God; for which Superstition they are ridiculed by one of their own Writers, *viz. Persius* the Satirist, that lived under *Nero*, who tells us, that Children were forbid to empty themselves in those Places, and not so much as make-water, for the Place is holy, as appears by the *Picture of the two Serpents*; the Language of which is, Profane not holy Ground.

WOULD you, Sir, have your Poem pass for a sacred Composure, then paint two Serpents in the Front of it.

BEHOLD here the Original of that Popish Superstition, which forbids Men to make-water in the Church-Yard †.

AT *Alba*, in a Wood not far from *Juno*'s Temple, is a Dragon worshipp'd by the Inhabitants, and for their greater Honour, fed by Virgins, thereby intimating, that Innocence was a proper Attendant on the Gods.



* *Conrad. Gesner.* p. 44, 45. *Gyllius.*

† Pinge duos angues, pueri, sacer est locus, extra
Meite——— *Satir.* i.

In *Epirus*, ſouth of *Macedonia*, is a certain place ſacred to *Apollo*, and wall'd about, within which are kept *ſacred Dragons*, fed likewiſe by a Virgin Prieſteſs, uncloathed, which they believe to be moſt acceptable to their idol Gods *; called by *Juvenal*, one of their own Poets, *wenching Gods*.

The *Epiroticks*, who highly venerated *Apollo*, honour'd his Temple with a *conſecrated Dragon*, which they worſhipp'd in ſolemn remembrance of his killing the *Pythonic Serpent*. It were well if the ſame Spirit of Gratitude reign'd amongſt *Britons*, towards the Heroes that deliver'd their Country from the great Eccleſiaſtical Dragon, by the glorious Revolution.

Near *Lavinium* was a Grove of ſerpentine Gods, dedicated to *Juno* of *Argos*, which was a City in *Peloponneſus* (famous for the Shrine of *Æſculapius*) now the *Morea*, one of whoſe Rivers is called *Styx*; or rather a Well, whoſe Water is ſo cold and venemous, that it often kills ſuch that drink thereof; and therefore deſign'd by the Poets, to be a River of Hell: 'Tis ſaid by ſome, that *Alexander* was poiſon'd with it.

It's well known what Worſhip was paid to the Serpent at *Epidaurus*, a *Peleponneſian City*, and the Manner how 'twas pretended that Serpent was brought to *Rome*, which is as follows, *viz.*

The *Romans* being ſorely diſtreſt by a Plague, they ſent a *Galley* with Ambaſſadors to *Epidaurus*, to bring the Serpent conſecrated to *Æſculapius* to *Rome*, which of its own accord went aboard the Galley, and which was landed in the Iſle of *Tyber*, where divine Honours were paid to it; upon which the Plague ceaſed.——Take it as repreſented by the Hiſtorian, who ſays,

....That the Plague raging terribly at *Rome*, and in the Vicinity, above three Years, did not abate, by any divine or human Remedy, tho' Men had tried both; therefore by the Counſel of the *Delphic Oracle*, ten Ambaſſadors were ſent to fetch the Statue of *Æſculapius*, that was ador'd in the Body of the great Serpent; hereupon, a very ſtrange thing enſued, and manifeſtly true, both from many faithful Hiſtorians, and building the *Temple* (dedicated to it) in the *Iſle of Tyber*.

When the *Roman Ambaſſadors* had delivered their Commands to the *Epidaurians*, who brought them into the Temple of *Æſculapius*

* Ælian. lib. ii. cap. 2. ἱερεια γυμνὴ παρθένος.

*culapius*.... while they were admiring a huge Shrine, a great Serpent ſliding of a ſudden from the *Adytum* (which was a Place of Retirement in the Pagan Temples, where Oracles were given, into which none but Prieſts were admitted) upon ſight of it the Prieſts, in a devout Poſture, ſaid to the Company, *that the Deity ſhrouded itſelf in that Form*, and when it appear'd in this *Faſhion*, 'twas look'd upon as a *happy Omen.*

THE Serpent was ſeen for two Days in the Temple, and afterwards diſappeared, but on the third Day it paſt thro' the Croud (which gazed on and worſhip'd) and went directly to the Port where the *Roman Galley* ſtood; and having enter'd into it, laid itſelf down in the Cabin of *Q. Ogulnius*, the chief Ambaſſador. They ſet ſail from thence.... and ſoon arrived at *Rome*. The whole City came out to ſee this wonderful Thing——Altars were built, Incenſe burnt, and Sacrifices offer'd. The Serpent ſwam over to the *Iſle of Tyber*, (which afterwards was called *Æſculapius*'s *Iſle*) and ſince was never ſeen.

THE Senate concluding this Iſland to be the Place choſen by the God, decreed that a Temple ſhould be built for *Æſculapius* there——whereupon the Plague ceaſed. The Temple grew famous for rich Offerings, in Conſideration of their Deliverance from the Plague by that Deity *.

*VALERIUS MAXIMUS* ſays, that the Prieſts looking into the *Sibyls Books*, obſerved there was no other way to reſtore the City to its former Health, but by bringing the Image of *Æſculapius* from *Epidaurus*... upon which Ambaſſadors were ſent †.

THE Poets and Mythologiſts, in order to ſhew there was no Diſtemper but *Æſculapius* could cure, ſaid, he raiſed the Dead. Thus at the Requeſt of *Diana*, he reſtor'd *Hippolytus* to Life, who had been torn to pieces by his Horſes. We can't doubt of the Credulity of the People in thinking him rank'd among the Gods, after ſo many Temples, Inſcriptions, and Medals dedicated to his Memory.

THE moſt famous Temples conſecrated to *Æſculapius*, were that of *Epidaurus* ‡, that in the Iſle of *Co*, that of *Cyrene*, that of *Pergamos*, that in the Iſle of *Tyber* ‖.

As

* *Livy*. lib. xi. *Quære*, Whether the Hiſtorian's Faith kept pace with his Pen?
† *Val. Maxim.* lib. i. cap. 8. See *Ovid. Metamorph.* lib. 25.
‡ *Pliny Nat. Hiſt.* lib. 4. c. 5.
‖ For theſe, ſee *Strabo, Val. Maximus, Herodot. Livy.*

As to the Inſcriptions in honour of *Æſculapius*, *Gruterus* has theſe following, *viz.*

*Æſculapio, Hygeæ, & ceteris Diis & Deabus.*

*Deo Æſculapio, & Hygeæ, conſervatoribus.*

*Deo Æſculapio, & Deæ Hygeæ.*

*N. B.* The Title of Conſervator, or Saviour, was the ordinary Elogium of *Æſculapius*.

In the Iſle of *Co*, there was a Coin whereon *Æſculapius* was called the *Saviour*; and ſo on a Coin of *Ancyra*. Games are alſo mentioned, inſtituted in honour of him as Saviour. The Symbol of *Æſculapius* was a *Serpent*, or *Dragon*, about a *little Rod*, as may be ſeen in ſeveral Medals, and by the Teſtimony of the Poet *. Wherever he was worſhip'd in Statues of a *human Figure*, a *Staff was put into his Left-hand, with a Serpent about it*.

This ſeems to be the reaſon why Antiquity repreſents the firſt Maſters of Phyſick (as *Hermes*, *Æſculapius*, *Hippocrates*, in their Statues and Medals) with a *Viper* added to their *Figure*; and alſo why they worſhip'd thoſe *Phyſicians under the Form of Serpents* †.

The Serpent of *Æſculapius*, the reputed God of Phyſick, had its Riſe from the miraculous Cures done by *Moſes*'s *Serpent* in the Camp of *Iſrael*. Serpents of bright and golden Colour were all counted ſacred to *Æſculapius*, and were cicur'd, or made tame by human Arts. A *Dragon* was uſually annex'd to his *Image*, and to that of *Health*, nothing being thought *available* without the *Preſence of a Serpent*.

At *Pella* in *Macedonia*, the Royal Seat, and *Alexander*'s Birth-place, were *Dragons* of a large Bulk, but of a gentle Nature, maintain'd at the Expence of the Government, as Creatures bearing a *ſacred Character*, and worthy of the publick Regard. Becauſe many tame Serpents were kept in that Place, the fabulous Poets ſaid, *Alexander was born of a Serpent*.

The People of *Argos* in *Greece*, had Serpents in ſuch great Veneration, that no-body was ſuffer'd to kill them with impunity ‡.

The

* *Ovid. Metam.* lib. 5. Qualis in æde . . . Eſſe ſolet, baculumque tenens agreſte ſiniſtra.

† *Salomonis Cellarii—Origines & Antiquitates Medicæ.* Printed at *Hall* in *Saxony*.

‡ *Ælian.* lib. xii. cap. 34.

The *Pagan Temples* were wont to be haunted with Serpents, in ſo much that it grew into a Phraſe of Speech, the *ſacred Serpent* *. And thus Serpents are deified and ſolemnly enrolled among the Gods.

*SANCHONIATHON*, a *Phœnician Hiſtoriographer*, and *Philo Biblius*, who tranſlated his Antiquities, have left us a full Account of the Origin of the *Apotheoſis*, or *Canonization of Serpents* †; which leads me to ſay ſomething of what the Ancients called *Apotheoſis of departed Souls*, and the ſtrange Ceremonies uſed in the *Apotheoſis* or *Deification* of the deceaſed Emperor, who had deſerved well of their Country.

*APOTHEOSIS* among the Ancients was a Pagan Ceremony whereby Emperors and great Men were placed among the Gods, called alſo *Deification*, and *Conſecration:* Temples and Altars were erected to the new Deities, *viz.* Serpents and Men, Sacrifices offered to them; and for that end, Colleges of Prieſts were inſtituted for the Honour of theſe Demi-Gods.

It was one of the Doctrines of *Pythagoras*, which he borrowed from the *Chaldeans*, that uſeful and virtuous Perſons, after their Death, were raiſed into the *Order of the Gods*. Hence the Ancients *deified* all the Inventors of Things that were beneficial to Mankind, and thoſe who had done Services of Importance to their Country.

By degrees theſe *new Gods* grew very numerous. One of their own Poets rallying them for frequent Deifications, introduces poor *Atlas*, who is ſaid to *bear the Heavens on his Shoulders*, complaining, that he was ready to ſink under the Number and Weight of ſo many *new Gods*, as were every day coin'd, and added to the Heavens, which made his Shoulders to warch. *N. B. Atlas* in Anatomy is the Name of the firſt *Vertebra* of the Neck, which ſupports the Head, and is the higheſt, ſo called in alluſion to the famous Mountain *Atlas* in *Africa*, ſuppos'd to be the higheſt in the World, ſo that it ſeems to hold up the Heavens; and alſo to the Fable that makes *Atlas* King of *Mauritania* in that Country; to bear up the viſible Heavens. I now proceed to the Deſcription which we have in *Herodian*, a *Greek* Hiſtorian in the third Century, who in ſpeaking of the *Apotheoſis* of

* Sacer anguis.

† *Sanchoniathon* is ſuppoſed by ſome to be cotemporary with *Gideon*.

of the Emperor *Severus*, gives us a very full Account of that ſtrange Ceremony, *viz.*

....AFTER the Body of the deceaſed Emperor had been burnt with the uſual Solemnities, they placed an Image of Wax perfectly like him, but of a ſickly Aſpect, on a large Bed of Ivory, covered with Cloth of Gold, which they expoſed to publick View at the Entrance of the Palace-Gate.

THE greateſt Part of the Day the Senate ſat ranged on the left ſide of the Bed, dreſt in Mourning Robes; the Ladies of the firſt Rank ſitting on the right ſide, in plain and white Robes, without any Ornaments.... This laſted for ſeven Days ſucceſſively; during which, the Phyſicians came from time to time to viſit the Sick, always making their Report that he grew worſe, till at length they publiſh'd it, that he was dead.

THIS done, the *young Senators* and *Roman Knights* took the Bed of State upon their Shoulders, carrying it thro' the *Via ſacra* to the old *Forum*, where the Magiſtrates uſed to diveſt themſelves of their Offices: There they ſet it down between two kinds of Amphitheatres; in the one, were the Youth, and in the other the Maidens of the firſt Families in *Rome*, ſinging Hymns ſet to ſolemn Airs in praiſe of the Deceaſed.

THOSE Hymns ended, the Bed was carried out of the City into the *Campus Martius*, in the middle of which Place was erected a kind of ſquare Pavilion; the Inſide thereof was full of combuſtible Matter, and the Outſide hung with Cloth of Gold, and adorned with Figures of Ivory, and various Paintings.

OVER this Edifice were ſeveral others, like the firſt in Form and Decoration, but leſs; always diminiſhing, and growing ſlenderer towards the Top, and a great many aromatick Perfumes, and odoriferous Fruits and Herbs were thrown all around: After which, the Knights made a Proceſſion in ſolemn Meaſures about the Pile; ſeveral Chariots ran round it, thoſe who conducted them being clad in purple Robes, and bearing the Images of the greateſt *Roman* Emperors and Generals.

THIS Ceremony ended, the new Emperor came to the *Catafalco* or Pile with a Torch in his hand, and at the ſame time Fire was put to it on all ſides by the Company, the Spices and all Combuſtibles kindling all at once. While this was doing, they let fly from the Top of the Building an *Eagle*, which mounting

mounting into the Air with a Firebrand, carried the Soul of the dead Emperor along with it into Heaven, as the *Romans* believ'd; and thenceforward *he was ranked among the Gods.* 'Tis for this Reaſon that the Medals wherein the *Apotheoſes* are repreſented, have uſually an Altar with Fire upon it, or however an Eagle taking its Flight into the Air, and ſometimes two Eagles *.

A CERTAIN Emperor being asked, what he had done to merit an *Apotheoſis?* He anſwered, *He had always ſtudied to reſemble the Gods.* And being aſked again, In what did he endeavour to be like them? He anſwered, *In having as few Wants as poſſible of my own, and doing good in the moſt extenſive Way to others.*

THERE is no Place ſo remote in the World, but has been polluted with this monſtrous Idolatry, *of worſhipping Serpents.* The northern Hiſtorians tell us, the People of *Lithuania* in *Poland* worſhip'd Serpents; and 'tis not long ago, ſince that groſs Idolatry was aboliſh'd, of which *Sigiſmund* Baron of *Herberſtein*, gives us this memorable Story, *viz.*

——RETURNING, ſays he, from *Maſſovia* near *Wilna*, my Hoſt acquainted me, he had bought a Hive of Bees, from one of theſe *Serpent-Worſhippers*, whom with much ado he had perſuaded to kill the Serpent, and worſhip the true God: Within a while after coming that Way, he found the poor Fellow miſerably tortured and deformed, his Face wrinkl'd and turn'd awry; and demanding the Cauſe of it, he anſwer'd, *viz.*

*THAT this Judgment was inflicted upon him for killing his God*, and that he was like to endure heavier Torments if he did not return to his former Worſhip. Which brings to my Mind a Paſſage in one of the Fathers, relating to the *Carthaginians*, who having been compelled by *Agathocles* King of *Sicily* to leave off thoſe horrid Sacrifices of human Victims to *Saturn*, forbore them a long time: But a great Calamity being brought upon them for diſuſing thoſe human Sacrifices; and to atone for their Neglect, *they ſacrificed at once two hundred Children of the nobleſt Families in* Carthage †.



* *Herodian*, who writ his Hiſtory in 8 Books, from whom we have the Ceremonies of the Apotheoſis of the *Roman* Emperors, lib. 4.

† Cum victi eſſent ab Agathocle rege Siculorum, iratum ſibi Deum putaviſſe, itaque ut diligentius piaculum ſolverent ducentos nobilium filios immolaſſe. Lactantius. Lib. 1. Sect. 21. p. 67. *Lugd. Batav.*

But to return to the *Baron* of the North, who adds, That in his Time, the People in *Samogitia*, East of the *Baltick* Sea, did still pay *divine Honours to a Serpent as a Deity* .... Some of those that inhabit the Deserts, adore a *four-footed Serpent*, under the Name of *Givosit*. Few Families there, are without *Serpents*, for their *Domestick Gods*, to whom they give more than ordinary Veneration, tho' at the same time they profess the Christian Faith *, which *Jagello* their Prince received *Anno Domini* 1386. *ibid.*

The *English* Cosmographer accounts for them thus, *viz.* "The People anciently had *Fire* and *Serpents* for their Gods, "nourishing the last in their Houses, and keeping the other "continually burning; the Priests of the Temple always adding "Fuel, that it might not fail. The Vestal Fire was not kept "more carefully at *Rome*, nor with greater Ceremony .... To "this God, (whom they call'd, Lord of the *Smoke*,) they used "to sacrifice young Pullets, to the other their Cocks †." The Seed of this Idolatry is so implanted in them, that 'tis said, that in a Village of the King's, called *Lovaniski*, their chief City, they do, to this day *worship Serpents*. *ibid.*

The *Lithuanians*, 'tis said, ador'd three Gods, *Fire*, *Wood*, and *Serpents*. These last were counted their *Guardian Gods*. And according to a certain Historian, this kind of superstitious and diabolical Worship continues yet in some Parts of the Kingdoms of *Norway* and *Vermolandia* ‡.

The Inhabitants of *Prussia* were barbarous and wild in the highest degree, having of old no manner of Religion, or next to none, and first began *with the Worship of Serpents* ||. There are Countries in the *Indies*, says *Jurieu*, where Serpents are worship'd to this day.

*ARISTOPHANES*, in the Comedy entitled *Plutus*, observes that the Deity gave the Sign, *viz.* by *hissing*; upon which two monstrous Dragons skip'd out of the Temple **.

When

* Atlas *Europe*, p. 261. † *Heylin's* Cosmogr. lib. 2. *Poland* p. 143.
‡ *Olaus Magnus*, Archbishop of *Upsal*. History of the *Goths*.
** *Erasm. Stella* in the Antiquities of *Prussia*. Lib. 1.
†† Δυω δρακοντ' εκ του νεω. Fragmenta p. 52.
Dixerat hæc adytis cum lubricus anguis ab imis.

When *Æneas* sacrificed to the *Manes*, (the departed Soul) of his Father *Anchises*, he saw a *Serpent* come out of his Grave, which he concluded to be either the *Tutelar God* of his Father, or of that Place, which was counted a good Omen.

We have an Account of some Priests in *Asia* that expose to publick View a Serpent in a brazen Vessel, attended with a great Variety of Musick. The Serpent appears in an erect Posture, opens its Mouth, and instead of a forked Tongue, appears the Head of a beautiful Virgin *.

*NICHOLAS de Lyra* makes mention of such another idle Conceit, *viz.* That the Serpent assumed the Face of a beautiful Maid, when it tempted *Eve*. *N.B.* In the *German Bibles* printed before *Luther*, among other Figures may be seen that of a Serpent with the Face of a very handsome Maid.

In short, so great was the Devotion paid to Serpents, that Persons and Things were denominated from them: Yea, some would be thought to proceed from Serpents, as the highest Degree of Honour. *Cadmus*'s Companion was called a *Serpent*, so the Giant in *Homer*, and a certain Prophet in *Pausanias*.

In the Primitive Church were an heretical Sect, called *Ophites*, that is Serpents. In *Cyprus*, and about the *Hellespont*, were a certain People that went by the Name *Serpent*. So a Soothsayer in *Messenia*, *&c.* But these came short of *Alexander the Great*, and *Scipio Africanus*, who were said *to be born of Serpents*, which they look'd upon to be the *brightest Insignia* in their *Escutcheon*; but more of this *Serpentine Pride* in the next Chapter.

In such wonderful Esteem were *Serpents* among them, that all manner of Creatures were called by their Name, as Stars, Animals, Plants, Trees, Herbs, Rivers, Stones, Islands, Proverbs. . . . . Nothing was accounted Divine and Grand, unless graced by a Serpent †. From this *Divinity* ascrib'd to Serpents, *Pherecides* took occasion to make a Dissertation concerning the Deity called *Ophion*, from Ὄφις a Serpent ‡.

* *Phil. Melanchton.* † Conradus Gesner. ‡ Euseb. Præparat. Evang.

## CHAPTER V.

CONTENTS.

*Reaſons for worſhipping Serpents, ſeem to riſe from Miſapplication of ſome Scripture Paſſages: But eſpecially,* 1. *From the Triumphs of the Paradiſaic Serpent. Pagan Hiſtory from* Moſes. *In the primitive Church, a Sect of Chriſtians worſhip'd Serpents, and ſaid the Serpent in Paradiſe was a good Creature.* 2. *From the miraculous Cures done by the brazen Serpent.* Alexander *affected the Honour of being begot by a Serpent, ador'd as a God, by a Decree of the Prieſts.*

WHAT *Reaſon can be aſſigned for giving religious Worſhip to Serpents?* I anſwer,

IT is no eaſy Matter to find out the Original of Pagan Idolatry, having no authentick Records of thoſe remote Times, therefore Conjectures, or nothing muſt content the honeſt Enquirer: Something may be offer'd, without going beyond our Depth. Before I proceed, it may be proper to obſerve, *viz.* That Knowledge ſprung from the Sons of *Noah*, who doubtleſs inſtructed their Succeſſors in the Hiſtory of the Creation, the Conqueſt of Paradiſe by a Serpent, that introduced the Knowledge of Good and Evil upon Earth.

THOSE whom we call *Heathens*, at firſt were Members of the true Church; the further Men went from the Spring, the Streams grew more muddy, and ſtrange Conſtructions were put upon the Hiſtory of *Adam* and *Eve*, *Noah*, and his Progeny, which in proceſs of Time was metamorphoſed into a Narrative of Fooleries and fabulous Gods.

SO the *Moſaick* Hiſtory of their Travels thro' the Wilderneſs, and the Promulgation of the Law upon Mount *Sinai*, were ſtrange and ſtupendous Events, that ſoon ſpread over the Nations in ſome Shape or other.

IN the *Phenician Theology*, we find the Creation deſcribed, almoſt in the Terms uſed by *Moſes*. *Diodorus Siculus* ſays, the Antients liv'd upon Roots and Fruits. The *Phenician* Records mention *Ujoris*, *i. e. Adam*, the firſt that wore Garments made of Animal Skins. The *Vulcan* of the Heathen was the *Tubal-*

*Tubal-cain* of *Moſes*, (*Gen.* iv. 22.) the firſt Artificer in Braſs and Iron: *Plato*'s *Atlanticus* is a Fable founded upon the Hiſtory of *Noah*'s Flood: The Fable of the Giants ſtorming Heaven, is taken from the Builders of the Tower of *Babel*, as before: Yea, ſays a Learned Father (after *Numenius*, the celebrated *Pythagorean* and *Platoniſt*) what is *Plato* but *Moſes in an Athenian Dreſs* *? But to be more particular,

1. *SATAN*, who conducted the War in *Eden*, diſplay'd his Art under the Form of a Serpent, which *Moſes* repreſents as a Creature of ſuperior Wiſdom, and Illuminator of Mankind. Now the Tradition, that the *firſt Serpent* had not only the Gift of ſpeaking, but of communicating Science, and had held a Conference with the firſt Woman, to the vaſt Increaſe of her Knowledge, might at laſt ſwell to ſuch a degree, that ignorant People might attribute to that Serpent, and her Race, a kind of Divinity; and for this Reaſon alſo, becauſe in the Perfections of the Mind ſhe exceeded our firſt Parents, who being conſtituted Governors of the Earth, muſt be ſuppoſed to be furniſh'd with extraordinary Accompliſhments: But, ſays Tradition, here is one who infuſed greater Knowledge into them, and made them more wiſe; and they, for conteſting with the *Wiſdom of the Serpent*, were turned out of Paradiſe, and ordain'd their Dwelling to be among the Beaſts of the Field.

SURELY, might the People ſay, ſo great a Being as this Serpent merits our awful Regards. Now, how far ſuch Thoughts might operate in thoſe early days of Ignorance and Superſtition, I determine not: The Serpent indeed, is ſaid to be more ſubtle than the Beaſts of the Field, but not more wiſe than *Adam* and *Eve*.

It is more ſtrange, to think that in the primitive Church there were certain Hereticks call'd *Ophites*, took their Name from *Ophis* †, who worſhipped the Serpent that betray'd *Eve*, and aſcribed all ſorts of Knowledge to that Animal, maintain'd 'twas a good Creature, and that our firſt Parents were inſtructed by it to know Good and Evil. Yea, they believed, " the Serpent that

" tempted

* Τι γαρ εϛι Πλατων ἢ Μωσης αττικιζων. *Quid enim eſt Plato, niſi Moſes qui loquitur Atticè?* Or, *Quid enim aliud eſt Plato, quam Moſes Atticiſſans?* Clementis Alexandrini Opera, Strom. lib 1. *Coloniæ* p. 342.

† A *Greek* word that ſignifies *a Serpent*.

" tempted *Eve* was the *Chriſt*, who afterwards came down and " was incarnate in the Perſon of *Jeſus:* That it was *Jeſus*, but " not the *Chriſt*, that ſuffer'd; for which reaſon they made all " Proſelytes to their Sect, to renounce *Jeſus* *." If a Sect of Chriſtians ſpeak after this manner, what Ideas muſt the Heathen form of things?

ONE of the Fathers ſpeaking of theſe Hereticks, obſerves how they affirm'd, ——*That Wiſdom made itſelf a Serpent*——had given Knowledge to Man, and that the Poſition of Man's Bowels, winding about like Serpents, ſhews that there is in us a hidden Subſtance that engenders the Figure of Serpents †. Surely thoſe Fathers of the Church were Children in Underſtanding, that gave way to ſuch myſtical Conundrums. Call them no more Fathers, but Children of Antiquity.

THESE Hereticks, in the Conſecration of the Euchariſt, always had a Serpent ready in a Box, which they produced on that Occaſion, making it come out by certain Charms, and lick the Bread, and having kiſſed the ſame, they eat it ‡. Another Hiſtorian expreſſes it thus, *viz.* " When their Prieſts celebrated their " Myſteries, they made one of theſe Creatures to come out of " his Hole, and after he had roll'd himſelf upon the Things that " were to be offer'd in Sacrifice, they ſaid *Jeſus Chriſt* had ſancti- " fied them, and then gave them to the People to worſhip them ‖." *N. B.* I don't apprehend how the *Learned Abbot* makes them bring in the Name *Jeſus* here, a Name which in the ſame Page he ſays, they obliged their Proſelytes to renounce.

THIS ſtrange Superſtition ſeems to be derived from the Heathen, who at the Feaſts of *Bacchus*, uſed to carry a *Serpent*, and to cry, *Evia, Evia* **: And *Evia*, ſays *Clemens Alexandrinus*, if it be aſperated, *Hevia*, ſignifies in the *Hebrew*, a *female Serpent*. Dr. *Lightfoot* obſerves, that there being no ſuch Word in the *Hebrew*, *Clemens* muſt mean the *Chaldee*, in which *Hivia* ſignifies a Serpent.

2. THE Reputation gain'd by the Serpent in Paradiſe, was heighten'd by the wonderful Cures done by the brazen Serpent in the Wilderneſs.

* *Calmet.*

† *Irenæus adv. Hæreſ.* (lib. 1. cap. 34.—*ſophiam ſerpentem factam*—) who flouriſh'd in the cloſe of the 2d Century.

‡ *Bingh. Index Heret.* ‖ *Calmet's Hiſtor. Dict.* vol. ii. p. 668.

** Εὐια, εὐια.

Wilderneſs. As this ſtrange Occurrence was capable of various Gloſſes, ſo it muſt undergo different Conſtructions. The *Brazen Serpent* was brought to *Canaan*, where 'twas kept in remembrance of the miraculous Cures their Forefathers had received from it in the Wilderneſs; and, 'tis probable, the *Iſraelites* themſelves were the firſt that paid divine Honours to it, and the Idolatry might begin in the days of the Judges; others ſay, under the Kings of *Judah* *.

It lay quiet there, *until thoſe Days, the Children of Iſrael burnt Incenſe to it.* That is, from the days *Iſrael* began to commit Idolatry, to the days of *Hezekiah*; who, to prevent the Growth of that Serpentine Idolatry, *brake in pieces the brazen Serpent that Moſes had made.* 2 Kings xviii. 4.

The Sound of the ſtrange Cures done by the *brazen Serpent*, ſoon ſpread over the forſaken Nations, who, obſerving how the Wounded were healed by looking at it, conceived it to be a proper Inſtrument to be their Mediator, and conſequently a fit Object for their Adoration, when even the Wounded in *Iſrael*, by addreſſing to its Shadow, were healed.

3. It is moſt probable, that the Adoration of Serpents by the Pagans, ſprung from theſe two Fountains,

The *Wiſdom of the Serpent* in Paradiſe, and the *miraculous Cures* done by the *Shadow of a Serpent* in the Wilderneſs; which were improved by the Devil to ſecure his Honour and Intereſt, who wanted not Prieſts to diſplay the Glories of their Character, to make the Serpent honourable in the ſight of his Vaſſals. From hence, the *Egyptians, Phenicians*, yea moſt Nations, did imagine the Serpent to have ſome *Divinity in its Nature*, and for that reaſon (as hinted before) honour'd it with ſacred Homage; this the Devil did, with a view to leſſen Men's Eſteem for the Almighty Creator.

Hence alſo ſome Men of ſuperior Dignity have affected to be eſteem'd more than meer Men, making this as an Argument, that they were *begot by Serpents*, as we obſerved already, therefore I ſhall only add, *viz.*

That *Alexander the Great*, after he had taken *Rhodes*, *Egypt* and *Cilicia*, addreſt *Jupiter Hammon* to know his Original, for his Mother

* *Jurieu*, vol. ii. from *Rabbi Kimchi*, who ſays they burnt Incenſe to it, from the time the Kings of *Judah* had corrupted themſelves . . . . *in locum.*

Mother *Olympias* had confeſt to his Father *Philip*, that *Alexander* was not begot by him, but by a *Serpent* of *vaſt Bulk*; whereupon *Philip* was divorced from his Wife *Olympias*, and *Alexander* was ſaluted Son of *Hammon*, and by Order of the Prieſts, his Companions were enjoin'd to worſhip him as a *God*, and not as a *King*.

*ALEXANDER*, when he had conquer'd *Darius* III. ſurnam'd *Codomannus*, and was poſſeſt of the *Perſian* Empire, writ to the *Grecians*, that they ſhould *decree him to be a God*. Hereupon ſeveral Decrees were made: The *Lacedemonians* expreſt their Compliance in this ſhort Decree, *viz. Foraſmuch as* Alexander *would be a God, let him be a God.* Thus with Laconick Brevity, faſhionable among the *Lacedemonians*, they humour'd and reproved the Pride of their King at once *.

*VARRO* was of Opinion, that all gallant and heroick Men ſhould believe themſelves, tho' falſly, to iſſue from the Gods.... that upon this Suppoſition, they might attempt great things with more Courage, and proſecute them with more Ardency; and tho' the Motive was but imaginary, yet might produce glorious Effects †. When *Varro* writ this, 'tis probable he had *Alexander the Great* in his view.

SUCH is their Opinion of their King in *China*, that they think he is deſcended from the Race of ſome Demi-God, and ſo adore him accordingly. They believe there is ſome Divinity in his Blood, in ſo much that he never marries any but his next Relatives, for fear of ſtaining the Royal Blood ‡.

AMONG the Antients, Serpents were Emblems of Power; therefore *Epaminondas*, the brave *Theban* General, to encourage his Army againſt a powerful Enemy, *bruiſed the Head of a Serpent* before them as a Prognoſtick of Victory.

THUS King *James* I. tho' the *Dupe of all Chriſtendom*, ſays a certain Gentleman, yet was the grand Idol of the Court-Clergy. That Pedantry which would have brought a School-Boy under the juſt Diſcipline of the Rod, in him was repreſented by his paraſitical Preferment-hunting Eccleſiaſticks, as divine Eloquence, and the Inſpiration of the Almighty....

CHAP.

* Επειδὴ Αλεξανδρος βουλεται Θεὸς ειναι ἐγω Θεός. Æliani variæ Hiſt. lib. ii. cap. xix.
† Ex Diis genitos—*Aug. de Civitate Dei.* cap. 4.
‡ *Howel's Londinopolis.* p. 384.

## CHAP. VI.

*Reaſons for worſhipping hurtful as well as uſeful Creatures, founded on a Notion of two eternal contrary Principles: They believe God was good, and could not be the Author of moral Evil, therefore fram'd the Ditheiſtical Doctrine; an Error, eſpouſed by ſome primitive Chriſtians, confuted by the Sentence paſt upon the Serpent. Reaſons for worſhipping different Species of Animals by the* Egyptians.

WHENCE ariſes the Honour given by Heathens to different Species of Beings, to the noxious and hurtful, as well as to the ſalutary and beneficent Tribe?

PROBABLY, it might be from their obſerving the *Mixtures of Good and Evil* in the viſible Creation, when as yet in their infantile State of Knowledge: The reaſon of this they could no otherwiſe account for, but by giving into the Notion of *two diſtinct independent governing Powers*; the one a good, the other an evil Genius: accordingly they worſhipped Creatures that were uſeful, as being the Miniſters of the good Genius; and thoſe that were hurtful they paid Homage to, out of ſervile Fear, and to ingratiate themſelves into their Favour. In the Morning they worſhipped the *celeſtial Gods*; in the Evening, the *infernal:* On the Plain they worſhipped the terreſtrial Gods, on Hills the ſupernatural; in Groto's and Caves, the infernal.

HENCE it is they aſſerted a Duplicity of Gods, *viz.* Two perceptive ſelf-exiſtent Beings, one the Principle of Good, and the other of Evil. This Opinion originally ſprung from a ſtrong, firm Perſuaſion, *That God was invariably Good, and therefore could not poſſibly be the Author of the Evil upon Earth.* Nor could they otherwiſe ſolve the Difficulty about the Entrance of moral Evil into our World, but by ſuppoſing another eternal ſelf-exiſtent evil Cauſe.

YEA, ſome among the primitive Chriſtians fell into the Error of aſſerting this *Ditheiſtical* Doctrine; that is, two ſelf-exiſtent Principles in the Univerſe, to wit, a *good God*, and an *evil Demon.* Thus the *Cerdonites*, an heretical Sect, that ſprung up in the ſecond Century, held there were two Gods; one, the Author of

all good, the other, of all evil Things. So the *Marcionites* held two contrary Gods; and in the third Century, the *Manichees* did the ſame.

PERHAPS, this might be one reaſon why God paſt Sentence upon the Devil in the Serpent, in the preſence and hearing of our firſt Parents, *viz.* to prevent the Error of imagining that there was any Principle of Evil, which was independent upon the Almighty. The Sentence paſt upon Satan in the Curſe upon the Serpent, was a Conviction to *Adam* and *Eve* of his Dependency upon the Almighty Creator, before whoſe Tribunal he now was conſtrained to appear, to receive the Sentence merited by thoſe, who make a Lye, and tempt their Fellow-creatures to rebel.

## *REASONS about the Adoration of different kind of Animals by the* Egyptians.

IF you aſk, that if they worſhipped a Serpent, why did they pay religious Honours to ſo many other Beaſts? I anſwer, This monſtrous Idolatry begun in *Egypt*, and the firſt occaſion for it ſeems to be this, *viz.*

*OSIRIS*, a certain King of *Egypt*, who reign'd with great Equity and Mildneſs, having divided his Kingdom into ſeveral diſtinct Provinces, appointed Preſidents over them, and in their Banners he placed the Figures, or Pictures of certain Animals, that bore ſome Similitude to the Peculiarities of thoſe Countries, over which they were to preſide: Thus to the Governor, whoſe Land was proper for Tillage, he deſign'd an *Ox* in his Standard, to which the Inhabitants of that Place paid a particular Veneration, which in proceſs of time was worſhipped by the whole Nation, for its Uſefulneſs, and as the Symbol of Agriculture: Hence the Image of *Oſiris* is ſet off with Horns.

THE *golden Calf* which *Aaron* made in the Wilderneſs, and the Calves ſet up by *Jeroboam* to be worſhipped in his Kingdom, were an Imitation of the idolatrous Adoration, which the *Egyptians* paid to their *Bull Apis*.

THAT part of the Country, in which was abundance of Water, the King ſet a *Crocodile* (an amphibious Animal) in his Banner, that was to govern there, which was had in high Veneration, eſpecially in the City of *Mira*; and at laſt the *Crocodile* was worſhipped all over *Egypt*.

WHERE

WHERE the Country abounded with Wood, a *Dog* was fixt in the Governor's Standard, to which the *Egyptians* gave no little Veneration, eſpecially Sportſmen .... as the Poet obſerves *.

THAT which gives ſome colour to this Partition of *Oſiris*'s Kingdom, is, "that God ordained very near the ſame thing to be "obſerved in the Encampments of the *Iſraelites*, when he divided "the twelve Tribes into four Bodies, and allotted to one of the "three Tribes, belonging to each Body, *the Figure of an Animal* "*to be placed in the Banner*: Thus, that of *Reuben* carried the "Figure of a *Man*; that of *Judah*, a *Lion*; that of *Dan*, an "*Eagle*; and that of *Ephraim*, an *Ox* †".

AFTER this manner the *Egyptian* Monarch did place in their Banners the Figures of certain Animals, which by degrees were uſher'd into their Religion and Temples.

*N. B.* THESE Banners thus painted with different Animals, were fixt upon Poles, between their ſeveral Provinces, by which their Bounds were determined. *Semiramis*, being conquered by *Staurobates*, Antiquity feign'd ſhe was changed by the Gods into a Dove, the Bird of *Venus*, which is the reaſon why the *Dove* was worſhipped by the *Babylonians*, and why they gave it in their Enſign.

I CONCLUDE this Part with ſome Inſtances, that are given of the Sottiſhneſs of *Pagans* in what they called religious Worſhip, which indeed is almoſt incredible, if they were not common, and well atteſted.——The *Egyptians* did not only worſhip variety of Beaſts, but alſo the Figures of them, as the Repreſentatives of their Gods: Each City and Diſtrict entertain'd a peculiar Devotion for ſome particular Beaſt or other, in honour of which they built Temples; yea, every one of the *Pagan Deities* had his own Beaſt, Tree and Plant conſecrated to him. Thus the *Pigeon* was conſecrated to *Venus*; the *Dragon* and *Owl* to *Minerva*; the *Eagle* to *Jupiter*; the *Cock* to *Æſculapius* and the *Sun*. This, ſays *Jurieu*, is the true Origin of the *Egyptian Idolatry*. *Ibid.* Who adds, The *Egyptians* aſſign'd to their Gods certain Animals, as their Repreſentatives, and being introduced into the Temples, as the Images were in ſome Chriſtian Churches, they at laſt be-



* *Oppida tota canem venerantur, nemo Dianam.* Juvenal. Satir. xv.
The Dog whole Towns, *Diana* none implore.

† *Jurieu's Crit. Hiſt.* vol. ii.

gan to worſhip them. This points out the Impiety of admitting any ſymbolical Repreſentations of Divinity into Places of publick Worſhip.

NOTHING more monſtrous than the *Divinity* of the *Pagans*; their Gods were innumerable. Every thing on *Earth*, in the *Sea*, in the *Heavens*, yea, and in *Hell*, had their *peculiar Gods*. If *Egyptians*, who paſt for the wiſeſt of Mortals, paid religious Adoration to *meer Animals*, not only to Serpents, but Apes, Wolves, yea, Dogs, Cats, .... and to Vegetables, as Onions, Garlick .... what ſhall we think of ſtupid Nations, who had no Claim to Wiſdom?

EVEN in *Athens* (that celebrated Fountain of Light) were more Idols than in all *Greece*; yea, ſo numerous were their Idols, that they had almoſt as many Gods as Men *.

*STRABO*, *Procopius*, and *Ben Jonas* ſay, the antient *Perſians* kept and worſhipped their *perpetual Fire* on Mount *Albors*, a Branch of *Caucaſus*. The *Japoneſe* worſhip the Devil, and the Head of their Religion is called *Dair*, whom they worſhip as a God. *Atlas*.

I SHOULD rather think the *Perſians* ador'd the ſupreme God, under the Image of *Fire*, by reaſon 'tis Fire gives Motion to every thing in Nature, and therefore they made it an Emblem of Divinity.

THE *Hebrews* kept up the *holy Fire* in the *Temple*, and the *Veſtals* were appointed to keep the ſacred Fire of the *Romans*.

*VULCAN* was worſhipped among the Antients, and particularly the *Egyptians*, as the *Inventor of Fire*.

THE People of *Egypt* exceeded moſt Nations in depreciating Divinity by groſs Superſtitions and Idolatry; they did not err in worſhipping Mortals only, but they gave Reverence to Beaſts, Birds, Inſects, Winds, Earth, Water, Air, Fire, Plants, *&c.* whom *Rhodius Anaxandrides*, one of themſelves, derides in this manner:

*I ſacrifice to God the Beef, which you adore;*
*I broil th'* Egyptian *Eels, which you as God implore.*

*You*

* Facilius poſſis Deum, quam hominem invenire.

*You fear to eat the Fleſh of Swine, I find it ſweet:*
*You worſhip Dogs, to beat them I think meet,*
*When they my Store devour* *.———

THUS *Juvenal*, another Heathen Poet, ridicules their religious Fooleries:

*Oh happy Nations! which, of their own ſowing,*
*Have ſtore of Gods, in ev'ry Garden growing* †.

THE Images of the Gods, ſays *Seneca*, are worſhipped; theſe they pray unto and adore, and while they greatly admire them, at the ſame time deſpiſe the Workmen that made them ‡. Which alſo *Sedulius* their Poet ſcoffs at, ſaying,——Who worſhip Vanities.... deſpiſe their own Maker.... fear the Works of their own Hands.... What Madneſs! that Man ſhould ugly Shapes adore of Bulls, Birds, Dragons, the vile Half-Dog, or Half-Man, on Knees for Aid implore ‖.——

YET among the Nations were ſome who thought it Impiety to repreſent their Gods by Images, as the *Perſians*, *Indian Brachmans*, &c **. Yea, the *Romans*, for 170 Years, would not allow Images in their Temples, obſerving the Law of *Numa*. It was *Tarquinius Priſcus* that followed the Vanity of the *Grecians* (a Nation of all others, excepting *Egypt*, moſt deluded by the old Serpent) ſet up the Images of their Gods, which even the Learned *Varro* bewailed and condemned. The *Mahometans* have a perfect Averſion to Images. The *Jews* hate all Images, will not allow any in their Houſes, much leſs in Places of Worſhip. But to proceed:

THE apoſtate *Indians* worſhip both Gods and Devils, over which they acknowledge a Supreme, who ſends forth other Deities as his Deputies; which they think to be the Souls of good Men;

* Bovem colis, ego Deis macto Bovem;
Tu maximum anguillam, Deum putas: ego,
Obſoniorum credidi, ſuaviſſimum,
Carnes ſuillas, tu caves, at gaudeo
His maxime. Canem colis, quem verbero.
Edentem, ubi deprehendo, forte obſonium.

† Porrum & cæpe nefas violare & frangere morſu,
Oh ſanctas gentes quibus hæc naſcuntur in hortis
Numina!——— *Sat.* xv. *l.* 8, 9, 10.

‡ Simulachra Deorum venerantur——fabros qui illa fecêre, contemnunt.

‖ Heu miſeri vana colunt——ut volucrem, turpemque Bovem, torvumque Draconem, ſem-hominemque canem ſupplex homo pronus adoret.

** *Hoſpinian. de Origine Imaginum.*

Men; and Devils, the Souls of the Wicked.... They imagine the Sun and Moon to be Gods; their Idols are repreſented as Monſters of the kind *.

"In the Kingdom of *Pegu* in the Eaſt, the People are exceeding ſuperſtitious, and ſcruple not to worſhip the Devil, whom they reckon the Author of Evil; as they do God, of Good: And in all Calamities, their firſt Addreſſes are to the evil Spirit, for Deliverance; and they make Vows to him, which they perform upon their Recovery, with the Aſſiſtance of their Prieſts, whom they call the Devil's Father, and he directs them to make ſacred Feaſts with Muſick." Many of them run about in the Morning with a Torch in one Hand, and Rice in the other; pretending to give the Devil his Breakfaſt, that he may not hurt them that Day. Others at their Meals, throw part of what they have over their Shoulders, to feed him, before they eat any themſelves. *Ibid.* p. 662.

At *Tavay* in that Country, they repleniſh their Houſes with Victuals, and leave them for three Months, that the Devils may dwell and feed there, and be favourable all the reſt of the Year. *ibid.* They have a ſort of Monks called *Talapoins*, who endeavour to root out this Devil-Worſhip, but without effect.

The *Aruſpices*, were an *Order* of *Prieſts* among the antient *Romans*, who pretended to foretell Events, chiefly by inſpecting the Entrails of Beaſts killed in Sacrifice.... Birds, and celeſtial Appearances. *Cato*, who was one of the *Augurs*, conſcious of their impious Politicks, uſed to ſay, *He wondered how one Prieſt could look at another without laughing in his Face.* Theſe Augural Prieſts made a College, or Community; they bore an Augural Staff or Wand, called *Lituus*, made in form of a *Crozier*, or a Biſhop's Staff, or Shepherd's Crook, as the Enſign of their Office and Authority——And what is moſt ridiculous is, that no Affair of Moment could be reſolved upon, without firſt conſulting theſe holy Cheats; and their Advice, be what it would, was by a Decree of the Senate appointed to be exactly and religiouſly obſerved. *Ornithomancy*, or Divination by Birds, was, among the *Greeks*, the ſame with *Augury* among the *Romans*.

At *Angola* and *Congo* in the *Eaſt-Indies*, wooden Idols, reſembling Negroes, are erected in the midſt of their Towns, which they daily worſhip. 'Tis their Belief they are never ſick, but when

* *Atlas Aſia.* page 662.

when their Idols are angry with them; therefore to appeaſe them, they pour at their Feet the *Wine of Palms*. They waſh, paint, and new cloath their Dead, and bury with them Meat, Drink, and ſome of their Goods, and ſprinkle the Grave with the Blood of Goats. Their Prieſts are in ſuch high Eſteem, that they think Plenty and Famine, Life and Death, are in their power *.

THE old Inhabitants of *Virginia* believed many Gods, but one principally, who made the reſt.... and that the Woman was made before the Man, and propagated by the Help of one of the inferior Gods. The Natives are *Anthropomorphites*, giving to their Gods the Forms of Men..... When they go abroad, they carry their Gods about with them, and in Matters of Doubt aſk Counſel of them. Much of their Devotion conſiſts in howling and dancing about Fires, with Rattles in their Hands. *Quære*, Whether this Cuſtom be not the Original of Caſtanets or Snappers in Dancing †?

ANOTHER Inſtance of monſtrous Degeneracy, we have among the *Phenicians*, who offer'd yearly Sacrifices to *Saturn* of young *Infants*; and in the Temple of *Venus*, practiſed not only Whoredom, but the moſt unnatural Sin of Sodomy alſo; yea, by the Laws of their Religion, were bound to proſtitute their Daughters to *Venus*, before they married them: In their Temple the Women who refuſed to be ſhaved, were obliged to yield up their Honour to Strangers for one day.

IN the Country, now called *New Spain*, the old Inhabitants would neither eat nor drink; till they had caſt towards the Sun, ſome part of their Food; nor would they ſmell a Flower, without throwing up in the Air ſome Leaves of it, thereby acknowledging the Gods to be their great Benefactors: Tho' this be ridiculous, yet having an Air of religious Gratitude, it is commendable. Among other Idols ador'd at *Mexico*, they had one called *Vitziliputzli*, placed in an azure colour'd Chair, with *Serpent's Heads* at each Corner.

YEA the Pagans, to authorize their own Crimes, and juſtify their vicious Lives, have conſtituted licentious, drunken, vicious Gods, *&c.* Inſtances of this kind we have in their religious Inſtitutions, as the *Saturnalia* of the *Romans*, which were Feaſts ſacred to the God *Saturn*: This Feaſt was obſerved in *December*, at

* See *Purchas.* † *Hackluit in Purchas.*

at firſt kept for one day, then for three days, and afterwards for ſeven days. So ſacred was this Feſtival, that while it laſted, no Criminals were to be executed, no War to begin .... And yet at the ſame time, a Sanction was given to univerſal Debauchery; all Rules of Virtue and common Decency were intirely baniſhed, and all things run into a wild Scene of Diſtraction and Lewdneſs, and all this under the Umbrage of doing Honour to their Gods*.

THE ſame Game was acted in the *Lupercalian* Feaſts, inſtituted in honour of the God *Pan* (under the ſhape of a *Goat*) whoſe Prieſts, on the Morning of the Feaſt, ran naked thro' the Streets, ſtriking the married Women they met, on the Hands and Belly with *Straps* cut out of *Goats Skins*, which was held an Omen, promiſing Fruitfulneſs, and happy Deliveries.

I SHALL only add the *Bacchanalian* Feaſts, celebrated in honour of *Bacchus*, the God of Wine, and Maſter of the Revels; ſometimes called *Orgia* †, from a *Greek* Word that ſignifies Anger and Rage, becauſe in the Celebration of it, People acted in ſo raging and furious a manner, as if they had been abſolutely diſtracted. Theſe religious Feaſts were not only encumber'd with a great number of Ceremonies, but attended with moſt notorious Diſſoluteneſs; for Men and Women met at them, all naked, except their Heads and Hips, that were ſhaded with Vine Leaves.

THE Women, who were inſtalled Prieſteſſes, during this Feaſt, ran thro' the Streets, and other Places, cover'd with Tyger's Skins, Scepters in one Hand, and Torches in the other, howling and roaring out the Praiſe of *Bacchus*, with Hair diſhevell'd, dangling about their Shoulders. They were call'd *Mænades* from their Madneſs, *Thyades* from their Rage, *Bacchæ* from their Intemperance.

THE Poets tell us, that in the *Bacchanalian Train*, were a Croud of *Nymphs* and *Naiades*, a ſort of Heathen Divinities; ſome crown'd with Ivy, their Hair looſe, and intermix'd with Snakes, clothed with the Skins of Beaſts, and girt about with large Serpents, and running frantick in the Woods and Mountains.

IN ſhort, their ſacred Games, Feſtivals, and Sacrifices, were little more than drunken Banquets, nocturnal Revels, tumultuous Dancings, all wild, ridiculous and extravagant.

* Uno die .... trium dierum .... ſeptem dierum .... Bellum ſumere nefas habitum——*Macrobii opera, Londini*, A. D. 1694. p. 155, 160, 168.

† Ὄργα.

*FINIS.*

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